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## VOX CLERI

### A Suggestion for Obtaining the Opinion of the General Body of the Clergy in Matters of Importance.

IT will be admitted that the ordinary clergy are usually an important and numerous body in a diocese. From time to time matters of moment will arise affecting them specially, or the diocese in general. Sometimes these questions have to be decided; then they are decided by our head, usually without consultation with the clergy. Frequently they are left undecided; and then each priest has to act on his own responsibility, guided solely, or almost so, by his own lights and experience. Outside ourselves, where there is a body of men having common interests, common objects in view, common goods at stake, there is union, there is common counsel, and the whole body benefits by the united wisdom and experience; and when it is desirable to formulate and issue a pronouncement representing the whole body or society, such a pronouncement is possible.

With the clergy it is otherwise. The reader will bear in mind that in this paper by the term "general body of the clergy" is meant those whom the English "Church Times" once—perhaps oftener—called "the inferior order of the Roman clergy," i. e. those who are not Bishops nor Vicars General, nor Canons—and for the purposes of this paper we may

include in the term Domestic Prelates and Monsignori *qua tales*. Now, even in this "inferior order" there are men of ability and experience. Probably by far the greater number of them have spent fifteen or twenty years in active parochial service, gaining thereby more or less insight, not only into the minds and consciences of those over whom they have exercised pastoral care, but also knowledge of the working of existing laws and the need, or the contrary, of possible future regulations, and of the probably advantageous means of obtaining certain temporal or spiritual ends. They may even in some branches of knowledge—knowledge of the world, of financial matters, of the management of schools, and so forth—know more than the great theologians, whose work is of necessity mostly desk work, can possibly have learned. There are among them, moreover, men who, though they may not be the pick of the theologians, yet are very close to the front rank, and would be worthy to fill up the front rank should vacancies occur in it. The advice of such men is surely worth having. The accumulated learning and experience of so large a body can scarcely be looked upon as a negligible quantity.

And further, the clergy have great interests at stake; they are concerned with matters of great responsibility and importance, spiritual and temporal. The cure of souls, the educational—religious and secular—and financial conditions of our schools, the temporalities of the missions, and other kindred matters, are as important to us and to the Church of the diocese and of the country, as are the interests which unite bakers, grocers, distillers, in their respective guilds or societies, which form trade-unions and lead to great trusts and combines. Besides the objects just mentioned the clergy have personal interests at stake, their relations to their respective flocks and their superiors, including the Diocesan; and in these matters mutual help, guidance, and a common mode of procedure would obtain by drawing from the common fund of wisdom and experience.

And yet, with rare exceptions, the clergy of a diocese, as a

whole, do not combine. They never meet to discuss matters of importance which may arise from time to time, according to circumstances, and, unless some pronouncement emanates from headquarters, each one is left to go his own way and glean for himself which is the safest opinion to hold, which is the least thorny path to follow.

Should a question arise in which there is need for a definite utterance on the part of the Church, the utterance is given. It is given wisely, no doubt, and with authority; but it is not the voice of the clergy. The head speaks, the body follows. Let me be understood rightly; I am not in the least demurring at this. It is for the bishop to speak, and it is for us to follow, and I should indeed be loth to express, or to hold, any opinion savoring of the least disloyalty toward those to whom on the most solemn occasion of our lives we have pledged our word to obey. It will, I hope, be seen in the course of this paper that my aim is rather to lead to a still closer bond of good understanding between the Ordinary and the Clergy.

Here then is my point: if the clergy of a diocese had opportunity for debate on subjects closely affecting themselves personally, or the diocese generally, it would probably tend to the advantage of the clergy, and of the diocese generally. It would guide the clergy in their work, in their dealings with their people, with the governmental departments and local authorities; it would not only ensure a rule for their guidance, but also a common and united mode of procedure, which would give them an additional strength in dealing with outsiders; it would teach them their own rights, and the limits within which they might safely and rightly go, in their dealings with authority, spiritual and temporal, and therefore it would also teach the limits beyond which they may not safely nor rightly tread. And in my humble opinion—I speak as one less wise, and subject to correction—it would often be of no little advantage to those in authority who have to make a pronouncement or issue a decree, if they could obtain from the clergy a definite "yea" or "nay," or a "yea" or "nay" with a definite *secundum quid,* on the subject of the pronouncement

or the decree. One would expect to find not a little common sense in the general body of the clergy. In any case it would be an advantage for the Ordinary even merely *to know* the opinion of the clergy on a proposed measure, though of course he is not obliged to follow it.

Some time ago I happened to speak on this same question with a bishop (now deceased) who was considered by his own subjects and by others, an able ruler. He told me that on one occasion, not long after he took possession of his see, he had to legislate upon a matter of grave moment, and he bethought himself of taking counsel. Naturally his thoughts first turned to his chapter, and he said to himself: "Here are twelve good men; not only are they men of ability and experience, but they know, or are likely to know, the feeling of the clergy; I will ask them what they think about it." He did so, and received excellent counsel, and from that time he consulted them freely and frequently, even in those matters in which a bishop is not bound to consult his chapter.

The late Cardinal Manning used, on certain occasions, to call together the London rectors and ask their opinion; surely an excellent practice, and one likely to be productive of much fruit. Evidently His Eminence thought so, or he would not have continued to call them together and ask their advice.

In the early ages of the Church the practice of consulting the clergy was the usual—I might say, the canonical—mode of procedure. The bishop was the judge, the chief ruler, of the diocese; the clergy were the assessors and gave their opinion and advice. The clergy were the senate of the bishop. St. Jerome says, "Habemus et nos in Ecclesia senatum nostrum, cœtus presbyterorum." [1] And the author of the "Constitutiones Apostolicæ" speaks of the presbyters as "consiliarii episcopi, Sanhedrim, et Senatus Ecclesiae," and St. Chrysostom [2] speaks of the "Sanhedrim Presbyterorum." St. Cyprian made it his practice to do nothing of importance without the advice of his clergy—nor indeed against the will of his

[1] C. 2, in cap. 3, Isaia, v. 3. [2] De Sacerdotio, cap. 3.

people. And the Fourth Council of Carthage[3] has as follows: "Episcopus sine consilio clericorum, suos clericos non ordinet;" and, "Episcopus nullam causam audiat absque presentia clericorum suorum, alioquin irrita erit sententia episcopi nisi clericorum praesentia confirmetur"; and as we learn from the thirteenth epistle of Pope Gregory the Great and from the eleventh epistle of Pope Martin I, the obligation of consulting the presbyters extended to the passing of any decree affecting discipline or the property of the Church. On the death of the bishop or during his absence, the administration of the diocese passed into the hands of the presbyters, though they could not undertake any matter of very great importance.[4]

This body of presbyters was later on called the Chapter. Its members, and indeed all the clergy who were on the roll ("canon") of those who had the right to be supported by the church, were the Canons. As time went on and the clergy increased in number, the *presbyterium,* or whole body of the clergy, was found to be too unwieldly a machinery to be the ordinary advisers of the bishop. A selection was made; and those selected formed the chapter; they were the canons. They had certain privileges over and above the general body; they had certain duties and responsibilities; a closer bond was formed between the bishop and the chapter than existed between him and other priests. The bishop was in many cases bound to consult the chapter; in some cases, he could not act without their consent; the canons became the "consiliarii nati" of the bishop—his natural advisers.

Such is the present-day discipline of the Church. The canons are the official advisers of the Diocesan. But neither *de jure* nor *de facto* are they in touch with the general body of the clergy. When consulted by the bishop each canon gives his opinion; and that opinion is his own: it represents the mind of none other. Personally each canon may have talked the matter over with his friends, clerical or lay, and what he has heard from them may have influenced his own opinion,

[3] C. 22, 23 decree.

[4] Epist. Cleri Rom. ap. Cyprian.

which, however formed, is his and his alone. The chapter never meets the general clergy, never asks their opinion, does not form a medium of communication between the clergy and the bishop, nor has it any power to call the clergy together for deliberation. Neither has the clergy any voice in the selection of the canons. They are a body formed from the clergy and apart from them *ad hoc,* that they may be the advisers of the bishop, and that in certain cases they may, if I may use the expression, exercise a control upon episcopal acts by application of the veto.

Now we come to the synod. Here there may be some consolation for the clergy; for, at least, they are *present* at the synod. Benedict XIV cites many authorities by way of proving the utility of the synod. I take one as a sample. Augustinus Valerius, Bishop of Verona, on his return to his diocese after a prolonged absence, thus expresses his delight at again meeting his synod: "Videor in ea [in synodo] videre oculos meos, aures meos, manus meas, pedes meos"—but that the clergy could be—or might have—brain or tongue, did not, apparently, occur to the Bishop. On the other hand, the Sacred Congregation of Rites seems to favor the idea that the mind of the clergy may occasionally be inquired into by the bishop, to his advantage. For in 1720 the Bishop of the Canary Islands in his visit "ad limina" stated in his "relatio statûs" that owing to the great distances and other causes, it was quite impossible for him to hold a synod. The Sacred Congregation wrote to him suggesting that in each island of his diocese there should be held annually a meeting of the clergy, or as many of them as could be assembled; and that these should choose delegates who should go to the bishop and render an account of the condition of the Church in the island, and that the bishop after conferring with these should issue such decrees as might seem needful: "Collatis tunc ipse consiliis, quid agendum esset imperares veluti de Synodi sententia, imperataque illi ad suos adducerent. Idenimvero synodi speciem obtineres, maximumque fructum caperes, quippe quod ubique tuam dioecesim agatu penitius internosceres, habitoque cum

gravissimis viris, quales tales Procuratores curandi essent, sermone melius universa, Ecclesiæ tuae rebus consuleres."

Theoretically, the clergy have a voice in the synod, though it is a very weak one. The "Pontificale" prescribes that the decrees of the synod be submitted to the assembled clergy for their approval: "Post hoc leguntur constitutiones si quæ sint, per synodum approbandae"; which approval is given by the word "Placet." A certain Judge said recently that if a barrister were to argue anywhere outside the wording of an Act of Parliament, the presiding Judge would either swoon or commit him. One trembles to think what might happen in certain cases if a priest, either on his own responsibility or speaking in the name of a number of his brethren, should utter a plaintive "non placet," after one of the decrees of our next Synod. *Quod absit* — for our good priest being so bold would but draw upon himself the astounded gaze of the clergy of high and low degree, to no purpose.

Benedict XIV devotes some space to proving that the binding force of the decrees does not depend on the "Placet." For bishops are superior to priests not only by their orders, but also by their jurisdiction. They are the teachers and the rulers; theirs is the power of binding and loosing. That simple priests have equal power with bishops, and that they, together with the bishop, constitute one authority in the synod, is condemned in the 9th and 10th of the propositions of Pistoia, censored by Pius VI in the Bull "Auctorem Fidei," 1794.

Says Benedict XIV: "In Synodo dioecesana, solus episcopus est judex et legislator: ipse suo nomine decreta facit et promulgat, et quamvis astantium consilium exposcat, non cogitur tamen illud sequi. Attamen *si* inconsulto *capitulo* novas constitutiones ediderit atque in Synodo promulgaverit, illae profecto, utpote deficientes a norma a jure præscripta, firmitate carebunt, quamvis si justae et rationabiles deprehendantur a S. Congregatione sanari queant." [5]

[5] De Syn., l. iii, c. xii, 6 and 7; also l. xiii, c. i, 16.

Although according to modern discipline and custom, the canons, in places where there are cathedral chapters, or the consultors, as in the United States, are the advisors of the bishop, the latter is not bound to submit his decrees to the whole clergy; it suffices that he *consult* the chapter or the consultors, and having consulted them he is not bound to follow their advice, except in certain cases laid down in canon law, and where legitimate custom requires that the consent of the chapter be obtained. Legitimate custom may also dispense the bishop from the obligation of even consulting the chapter.

De Brabander [6] says that, besides the solemn sessions of the synod, there may be committees, either of the whole clergy, or sub-committees, which may deliberate on certain special questions "et sensum suam aperiat"; and on the meeting of the whole Synod the bishop may, if he so please, ask the opinion of the whole clergy, though of course he is not bound to follow it. Whence De Brabander gets this statement about the Congregations and Committees, either of the whole clergy, or of a selected number, I cannot say. I have not been able to trace it in Benedict XIV, though the latter does speak [7] of committees to prepare material for the synod. But De Brabander was an able canonist and a careful writer, and not likely to make a statement without authority. If what he says is correct, then it seems to meet exactly the case we are considering. The clergy are in council; they meet and deliberate; they can make up their mind, and they have the opportunity of expressing it not only among themselves, but also to the authority. You might say, here is the very thing we want, and apparently provided for by the order of celebrating the synod. But let us beware, dear Fathers, lest in our anxiety to regain long-lost privileges, we bring upon ourselves also long-vanished burdens. For note, that the invitation expressed by the bishop that the clergy should give or withhold their "Placet" is made on each of the *three* days during

[6] "Juris Canonici . . . Compend.," vol. i, cap. iii, art. 7. [7] *Lib.* v.

which the synod is supposed by the "Pontificale" to continue. And it may last longer if the bishop choose. We find *one half-day* long enough; and most of us have felt grateful when the long-drawn-out ceremonial of the synod has been somewhat shortened, and still more thankful when the synod has been dispensed with for the year. The committees referred to would sit on each of those three or more days, on the rising of the synodal meeting. Note further that on the third or last day the bishop after declaring his intention of closing the synod—giving as one of his reasons that he himself cannot hold out much longer—and inviting gentle criticism: "Et cui fortasse aliquid, quod digestum est, displicet, caritati vestrae cum benignitate et modestia intimare non differat;" proceeds to deliver an allocution on the duties of the clerical state, in which occur the following: "in domibus vestris mulieres non cohabitent; omni nocte ad *nocturnas horas* surgite; officium vestrum *horis certis decantate.*"

Probably few of us would care to have our domestic arrangements in the hands of a man-cook and man-housemaid, a method likely to involve greater expense and greater incapacity than the one now in vogue in most presbyteries, nor should we like to get up at midnight for Matins, nor to chant Prime, Terce, Sext and the other hours at the command of a cuckoo-clock, even though these inconveniences would regain for us the right of saying "Placet" or "non Placet" on three successive days in the year.

Now the reader will doubtless ask: "Having thus destroyed, what do you propose to construct? Having objected to everything, what do you suggest?" It is a very reasonable question, and though I have not gone so far as Mr. Chevalier, who sings: "What's the good of anything? *Nothing*"—yet I have rather fallen foul of most of the existing institutions in which the mind of the clergy is theoretically supposed to be expressed—and is *not.* It is right therefore that I should suggest some means by which the end sought for may possibly be obtained—and this I will do to the best of my power.

First let me recall what I have said at the beginning of this paper, that the "vox cleri"—the expression of the mind of the clergy—has a twofold relationship: to the clergy themselves, and to the bishop. It is sometimes well that the clergy should know what is their own mind, their opinion as a body on any given subject; and, having arrived at this general opinion, it is sometimes desirable for their own benefit that it should be expressed. It may often be to the mutual advantage of bishop and clergy that the clergy should be able to express their opinion and that the bishop should know it; not infrequently misunderstandings might be removed, vague directions be made more clear, grievances relieved, and the clergy brought into closer touch with the bishop who should be to them not a Lord, but a Father.

First then, comes what should seem a natural proposal; a periodical, say a yearly, meeting of the whole body of the clergy of the diocese. This could be worked something on the lines of such Conferences as those of our Catholic Truth Societies. The clergy would appoint the officers: Presidents, Vice-Presidents or Committee, and Secretary. These would choose subjects of interest for the year, appoint writers of papers and invite speakers. Resolutions could be passed which, though they could not have any binding force, would be expressions of opinion, and would effectively represent the mind of the clergy. To this proposal, which at first sight might seem a very practical one, there are objections. Perhaps even now we are not sufficiently advanced, and a Conference of the clergy, even of each diocese, might be too unwieldly for our present powers of organizing.

But there is a still graver difficulty. According to Scarfantoni, parish priests, chaplains, and other simple priests "non possunt sese libere congregare, sed quandocunque occurrit id agere ob eorum negotia, tenentur licentiam petere ab episcopo, ut non ignoret quid isti agant." They may however unite "super negotio tangente interesse ipsius superioris, veluti de promovenda litem contra eumdem; quia tunc licentia petita, licet non obtenta; possunt haberi congregationes per clerum

vel alias personas ex eodem clero, quae regulariter tamquam singuli considerantur, quia in hoc casu idem esset facultatem sese congregare ac extinguere litem, et sic indirecte adimere clero modum appellandi ac recurrere ad superiores ipsius episcopi, pro reparandis gravaminibus, sibi forsan cum constitutionibus sive edictis nimium rigorosis sive injustis illatis." [8]

Of course the bishop might give permission for a meeting of the clergy on the lines just referred to; or the permission might be given on special occasions. Such extraordinary meetings might at times be advantageous. But for ordinary purposes it would be preferable to look around for some existing machinery which lies at hand, to which we are to some extent accustomed, and which may be acceptable both to the clergy and to the authorities. The only one to which I can turn with any confidence is that of the Decanal Conferences. The only official link connecting the clergy and the Ordinary, are the Deans. The deans are each in close touch with all the priests of their respective districts. They meet and preside over them at least six times in the year. They have their own meetings, and now and again they meet the bishop. Thus it is easy for them to obtain the opinions of the whole missionary force of the diocese collectively on one day during the time that lapses between Diocesan Conferences. In case of urgency the opinions could be obtained individually within a very few days. The opinions collected could be analyzed by the dean or secretary to the respective Conferences, and the result sent to the senior dean or to the secretary of the deans, who in turn would analyze the opinions of the Conferences, and publish the result to those for whom it is intended, to the Ordinary if so desired, or back to the deans who would eventually communicate it to their respective Conferences.

Sometimes it might be of advantage to the bishop were he to explain to a meeting of the deans his wishes, or his directions on certain matters; or he might ask the deans to as-

[8] Scarfantoni, l. i, tit. 4, n. 14; et animad. ad eundem tit., n. 20.

certain what the clergy think, or what is the general practice, when the bishop desires to obtain such information.

Again, some of the clergy in one Conference may wish to know what is being done in the other Conferences with regard to some special point. We will suppose, for instance, that, previously to the decision recently received from Rome concerning the obligation of blessing the Font on the Vigil of Pentecost, this question had been discussed in one of the Conferences, and it had been considered desirable to know what was being done in other parts of the diocese. It would have been easy for one dean to communicate with the other deans, requesting them to find out what was the practice followed by the clergy of their respective deaneries. The information obtained could have been analyzed; if it had appeared that a universal custom prevailed elsewhere either of blessing the Font on that day, or of not blessing it, we should then have known what *we* should do until some decree were given to the contrary. If it had appeared that there was no general practice one way or the other, then we could have gone on as before —each one doing what he thought best: or, our next step might be to consider whether it would not be well to obtain directions from the authorities. In any case, the result of the information obtained could have been communicated by our dean, or the secretary to the other deans, who would in their turn communicate it to their members. Or again, suppose that the Ordinary wished to obtain the opinion of his clergy on some subject, it would be easy for him to talk the matter over with the deans at their meeting, and they could speak on the subject to the members of their Conference and obtain the opinions of the individual members, and details could be entered into more fully than could be done in the usual circulars sent out from the Bishop's house or from the chancery office. So far as the clergy themselves are concerned cases in which a general expression of opinion is desirable are not infrequent. It would not however be often that the bishop of the diocese would have occasion to ask for the collective opinion of his clergy—for he has his own advisers; but now and

again such a case might occur and it would be useful to have some method of this kind ready to hand.

One final word. It may be objected that if the clergy deliberated either in a body—as in a general Conference—or through the Decanal Conferences, a spirit of disloyalty might be engendered. I ask, *why?* May not the clergy be trusted as much as the laity? No such charge is urged as a reason for abolishing such deliberative assemblies as our "Parliament" or "Congress" (Senate), or similar bodies which indeed have power not only to deliberate, but to enact. I think that the Catholic clergy, whether of England or any other English-speaking country, may claim to be able to maintain the spirit of loyalty. There are surely amongst us enough men of priestly spirit, and of common sense, to check at once any sentiment of disaffection or of disloyalty to our ecclesiastical superiors. It seems to me that should there be any dissatisfaction a frank and respectful remonstrance or expression of opinion is much to be preferred to a smouldering spirit of discontent.

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## THE PROSPECTIVE EFFECTS OF THE ECCLESIASTICAL REVOLUTION IN FRANCE.

IN the memorable Encyclical Letter to the French Archbishops and Bishops, dated on the great Roman feast of Saint Lawrence the Martyr, after decreeing that, as the Separation Law of 11 December, 1905, establishes them, "it is absolutely impossible for worship associations to be formed without a violation of the sacred rights pertaining to the very life of the Church," the Supreme Pontiff proceeded:

We declare it is not permissible to try some other sort of Associations at once legal and canonical, and thus to preserve the Catholics of France from the grave complications that menace them, so long as it is not established in a sure and legal manner that, under the Divine constitution of the Church, the immutable

rights of the Roman Pontiff, and of the Bishops, their [the Bishops'] authority over necessary property of the Church, particularly over the sacred edifices, shall be irrevocably set in full security above the said Associations. To desire the contrary is impossible for Us. It would be to betray the sanctity of Our office without bringing peace to the Church of France.

The French Premier, M. Clemenceau, on the other hand, in his Ministerial declaration to the Chamber of 5 November last, affirmed that the new law had ensured "the definitive supremacy of French civil law" over the Church; and engaged that "we shall apply the Separation Law without weakness, in the whole of its dispositions; and should it appear to us that the penalties established are insufficient we shall not hesitate to propose additional ones." Conformably to this threat the anti-Christian Minister of Worships (*sic*), M. Briand, in the prolonged ensuing debate, assured the deputies forming the Bloc that, although the churches and chapels sequestrated from and after 11 December would remain open, the Government reserved to itself the faculty to close altogether any or all of them when it chose. And to this he added the explanation that "the Government will act according to circumstances. From 11 December, 1906, the Government will be master. I am bound to say this, for such and such an event may occur as will render it our duty to use our right and our whole force."

In the words of the eminent and eloquent Deputy M. Jacques Piou, founder of a great Catholic society,[1] with 1600 local committees throughout France, that has taken in hand a much-needed agitation for constitutional reforms to procure civil and religious freedom for citizens of a Republic now falsely proclaiming a regime of liberty, fraternity, and equality—"it is a constitutive principle of the Catholic Church that the organization and direction of divine worship belong to the hierarchy of pastors;" and every professedly Christian body in the world adopts for itself practically a like principle, while

[1] Popular Liberal Action.

all such bodies should surely repudiate as wicked the alleged main object of the Separation Law, which, in the phrase of its drafter, M. Briand, is "to bring the old religion that is rooted in the country's life, the religion professed by large numbers of its citizens . . . under the scrutiny and *under the control* of the State."

The Catholic Church existed in Gaul certainly in the second century, and ever since has been more or less under State supervision in France, like every organization in that land, where no traveler can hope to escape State scrutiny from the moment he crosses its frontier. State control of religion is quite another matter. The Pope told the Archbishop of Besançon that "the Separation law does nothing less than replace religious authority by civil authority in Church government and in all things concerning public worship;" wherefore the Holy Father felt bound by conscience to refuse absolutely to recognize it. A majority of deputies elected under universal suffrage seek to take away from the recognized governing authorities of the most ancient and venerated organization in their country a control hitherto exclusively vested in them, its bishops. That the Church's bishops may fulfil the duties of their double office of teaching and governing without artificial and unlawful restraint, the episcopal authority has received a sanction wholly independent of human approval; which ought to be the case, since the mission confided to bishops is nothing less than to compass, if possible, the eternal salvation of mankind. "Not a particle of ecclesiastical jurisdiction is derived from the people, either as its original source or as a divinely appointed channel. There is no parity whatever in this respect between the authority of these Christian pastors and that of temporal rulers, whose power is, with great probability, held by Catholic theologians to come immediately from the people." [2]

Accordingly, the Catholic Church everywhere has ever been controlled by its bishops, themselves controlled by the Bishop

[2] "The Relations of the Church to Society," Chapter III.

of Rome, sovereign ruler, neither citizen of any country nor foreigner in any way, as M. Briand in the Chamber allowed in these words: "For you, French Catholics, he is Catholic and French; for German Catholics he is Catholic and German; for Austrian Catholics he is Catholic and Austrian." This cosmopolitan Supreme Pontiff with all the French Bishops unitedly reject such a control of French Catholics as is proposed in the Separation Law; they intend to continue exercising the episcopal and papal control accepted universally hitherto, and their intention is heartily approved by the French laity professing the Catholic faith; that is to say, by the only parties directly interested.

In an exhaustive reply to M. Briand on 12 November, M. Piou caustically affirmed that to transfer control from the hierarchy to the laity would be "to change the Church, to create a church that yet would not be a Protestant church, though no longer the Catholic Church, but would be an unnameable monster whose baptism had been forgotten."

How serious a matter is the control the State proposes to assume, despite the refusal to concur of the Pope, the bishops, and the laity interested, appears from the seizure of the Church at Montmartre, that cost the faithful subscribing in all countries of the world more than one million pounds sterling since 1870, and of the 2,000 other churches built within the last century by private beneficence, together with invested properties (about half in the French funds), worth sixteen million pounds sterling, all confessedly belonging to the Catholic Church in France; avowedly seized by the State because the faithful refuse to admit the new principle. The government in effect says: "Since you will not peaceably give to us, professedly anti-religious as we are, control of your Church and your worship, and your money, we take by main force from you both control and ownership of everything. Our right to do this monstrous thing in the twentieth century derives solely from the Separation Law of 11 December, 1905." They cannot pretend, like an English royal tyrant of a past age, to a divine right, for they deny or at best ignore Divine

existence; nor can they assert any natural right to control a religion, for they deny the reality of religion.

Attempts are made to throw dust in the eyes of a bewildered public by taunting French Catholics with rejecting what German Catholics accepted. True, there was a law affecting them passed by the Reichstag after Bismarck went to Canossa, and still in operation; but its title shows it is fundamentally, essentially, different from the French Separation Law. That title is: "Law concerning administration of properties belonging to Catholic parishes," and it regulates solely the due disposal of temporalities belonging, not to the State, but to Catholics. At the same time it recognizes the hierarchy and episcopal authority, requiring every parochial association to be presided over by a priest subject to the Catholic bishop of the diocese, and formally excludes from interference by the association everything relating to ritual and divine service. The French Law ignores the hierarchy and the parish priest. The worship associations of laymen are to dispose at will of the churches, fix opening and closing hours, duration of the various functions, settle ceremonies as they please, arrange furniture, confessionals, fonts, and the rest, including chairs or seats, where they like, all without consulting the priest, who, in short, becomes a mere employee like the beadle or professional chorister. As to the bishop, he has no voice either in such matters or in regard to doctrine preached; far from it, the Council of the Worship Association could order him out of the cathedral if his discourse offended them.

M. Piou told the Government in the Chamber that "the discipline of which you seek to deprive the faithful is Catholicism's very essence. Fifty generations have believed in this constituent principle of our religion. Millions of men still believe in it, without ceasing to be both citizens respecting the legitimate rights of the civil power, and patriots as enamored as any one can be of national greatness and public tranquillity."

That discipline is voluntarily accepted by the Catholic conscience, and neither persecution, suffering, nor sentence of death

itself, however painful, can "deprive the faithful" of it. The politicians who fancied they could effect what Imperial Rome and royal reformers after them utterly failed, what modern Jacobins, terrorists, and the Corsican Scourge of Europe, vainly attempted to effect, are discovering they have lightly undertaken an impossible task. All they have actually accomplished is to inflict material loss upon and create difficulties for the Church they dream of destroying, which is indestructible, being founded upon a Rock. During the week ending Saturday, 15 December, octave of the feast of the Immaculate Conception, they seized upon all material equipment of the Church of the French nation, her cathedrals and other temples, numbering nearly 50,000, the episcopal residences and the presbyteries, and the seminaries, with their furniture and ornaments, besides Church lands and invested properties, no matter when or whence derived, representing a capital-value of sixteen million pounds sterling and yielding a yearly revenue of £560,000; expelling bishops and clergy from their homes without a franc of assured stipend. This, however, is the limit of their power. They dared not close the sacred edifices, as the bishops foresaw and said in the summer: "When it comes to closing the churches, things will not go so easily."[2] Accordingly the churches are left open for use as heretofore; but down to the end of November the clergy were told that fine and prison awaited contraveners of the Separation Law prohibiting a priest from officiating except as authorized agent for a worship association, whereas not one has been legally formed so far. Hence the circular of M. Briand, dated 1 December, sanctioning the priests' officiating in the absence of any association, provided a simple declaration be made under the common law and an Act to regulate public meetings dated 30 June, 1881.

But the Pope having immediately refused to let the clergy make the necessary declaration, a way out of the impasse that is peculiarly French was then discovered, no doubt in concert

[2] Bishop of Grenoble.

with, if not at the instance of, M. Briand. Certain deputies of the Bloc hastily circularized Mayors of all Communes in their constituencies suggesting that they should get a couple of laymen, of whom only one need be domiciled in the parish, to make at Prefectures, or to Mayors, this declaration:

> We, the undersigned, desiring to use the right conferred on us by the law of 1881, declare that we intend to hold public assemblies for worship on the days and at the hours (customary) in the church of . . . . . .
>
> The present declaration is made for one year.

Two laymen, without consulting the parish priest (neither being "practising Catholics"), made this declaration on 12 December for the Church of St. John the Evangelist in Paris; and two others, one being an undertaker, made on that day one for the Church of St. Germain at Charonne, a Paris suburb, and for the Chapel in the Parisian Cemetery of Père-la-Chaise; acting, they said, on the advice of the chaplain officiating there, and who does not belong to the archdiocese. The authorities accepted both declarations. The two churches were "sequestrated" like the remaining sixty-nine Paris churches next day, 13 December, but the clergy officiating therein, unlike their brethren, are not to be prosecuted for contravention of the Law, nor will they be amenable to any proceedings for officiating as heretofore so long as the Government keeps churches open. The difficulty was for a few days thus turned by a simple ministerial manœuvre not opposed by the Church.

These declarations were afterwards daily made by laymen throughout France, their number steadily increasing daily, much to the relief of the secular working clergy; but it is likely, when the extent of the liability incurred by the signatories is realized, that such unexpected enthusiasm for maintaining the *status quo* will slacken. Responsibility for material damage to the edifice, for wear and tear, for a hundred and one possible irregularities and infractions of laws, the moral or perhaps legal obligation to provide necessary expenses, to keep the premises in repair and insured, to preserve

order, and the like, are assumed by the parties who thus promise and engage to hold assemblies for public worship on many hundreds of occasions until mid-December, 1907, in a large church accessible by foes and friends.

If this expedient fails, the Government, being now convinced churches must somehow be kept open, will have to find another. No clearer evidence of ministerial impolicy and incapacity could be given than results from the absurdity of enemies to the Church and her indifferent members, after all her temples are seized, combining hurriedly to keep them open for Divine worship by despoiled faithful, and destitute, homeless clergy. The Parisians, critical and quick to see the ridiculous, perceive in these occurrences, how barren of real statesmanship, whereof the first essential quality is foresight, are the demagogues in power. Municipalities from all quarters are informing the Prefects and the Cabinet that they decline to assume the heavy expenses for repairing and keeping in good condition ecclesiastical fabrics; while bishop after bishop is organizing private worship in the parishes of his diocese, and the semi-official *Osservatore Romano* announces strenuous disapproval at the Vatican of the new device of lay declarations. There can be no doubt they are a step in the direction of Gallicanism. And it may be anticipated that some of the priests who are availing of the manœuvre, now that it is denounced, will by-and-by profess themselves to be Catholic and Apostolic but non-Roman, like to certain clergymen at home. Any stick will do for beating a dog, so the anti-Christian Minister of Cultes will certainly behave kindly to such priests; although in the Chamber on 9 November he disclaimed a wish to promote schism in these dubious phrases: "I am a freethinker, and will favor neither this religion nor that. When one disappears, I do not want to see another spring into being. If the Church should disappear, well and good. The new law was not made to raise up a church within the Catholic Church." The Protestant and French "Signal" acknowledged early in autumn that such an attempt "is bound to fail. Genuine Catholics will obey their Pope. Catholic churches

independent of the Pope were once possible. To-day they are impossible. Whether one likes it or not, the infallible Pope is everything in the Roman Church. All authority springs from that centre; to him is rendered obedience from the whole Church. You cannot be half-Catholic. Either you are Catholic or you are not. There is no middle term."

Pending the deprecated attempt to organize available Jansenistic and Gallican elements, a fresh law has been elaborated for endowing French citizens with "freedom of worship," by allowing public devotions to be regulated not only by the Separation Law of 1905 and the public-meeting law of 1881, but also by ten articles in the law of 1901 "regulating" associations—the law, namely, that compelled dissolution of Religious Communities, confiscated their goods, and expatriated their members! When this legal tinkering by avowed infidels with Christian worship is completed, it will only be legal adepts who can venture to attend public meetings for prayer and praise in the Republic.

Until the enactment of the fresh project submitted by M. Briand on 15 December, proceedings against priests guilty of breaking the Separation Law by officiating publicly in the open churches without "declarations" are suspended; and in Paris no prosecutions have been made, but in the provinces numbers were commenced before the Government had decided to stay them. Among provincial offenders is the Bishop of Orleans, Mgr. Touchet, who celebrated Mass openly in his cathedral on 13 December, and was at once summoned before the local justice of the peace who postponed decision for a week. The Bishop appeared in person and eloquently demonstrated the inconsequence of fining him for fulfilling his office in his cathedral expressly placed at the disposal of the faithful for public worship. The eminent prelate said:

Your decision will either acquit or condemn not only myself but all priests within my diocese, and the total fines may (for that one day) amount to seven or eight thousand francs. Now none of us is receiving any stipend; we are almost reduced to

mendicancy; still we may have to pay the penalty of our transgression for saying Mass with the faithful who were entitled (legally) to be there, for giving Communion to the faithful who were (legally) entitled to ask for it! Well, we may contrive to pay such a penalty once, perhaps twice; thrice at the utmost, but no more. And then? Then, no matter how much I love the temples which on the day of my consecration I swore to guard and adorn, no matter how much I may grieve over the prospect of private celebration, I shall have to order my priests who can pay no more fines, who are not qualified to replenish treasuries the State violates in so many ways, I shall have to order them to withdraw into the sphere of private worship. And then, whether one wishes for that result or not, the churches will be closed. We shall then be told the fault was ours. No so, the fault lies with the lawmakers. I have not wished to break the law: I do not believe I have broken any.

The latest attempt at ecclesiastical legislation by anti-Christian advocates and demagogues, having passed the Chamber of Deputies, was referred by the Senate on 26 December to the Commission named in 1905 to consider the Separation project. In the meantime the "Journal des Debats" has pointed out a remarkable instance of blundering by the plundering Deputies who sent it up the previous week. As agreed to by 388 Deputies against 146, it provided that free use of the sequestrated churches until 11 December, 1907, could be accorded either to worship associations formed under the Law of 1905 (of which there is not a single one, nor can one now be legally formed) or to associations constituted according to the Law of 1901. But, owing perhaps to haste and carelessness, perhaps to a deep design, the version actually put to the above voting omitted the second alternative, which in reality was the only important part of the bill so far as it relates to worship. In that respect therefore the bill is waste paper. And, if the error was unintentional, it must go back to the Chamber for amendment; hence the ill-fated measure could not be enacted into law in the year 1906.

When it reappears before the Deputies, M. Flandin may be

able to move an amendment which the extremists howled out recently, and which is supported by such opposite politicians as Ribot, Jaurès, Piou, Lockroy, and Denys Cochin, and which, could it be made law at once, would restore peace to the plundered, though not property. Here is this much-needed text (translated):

> Meetings held at intervals in public or private buildings shall be exempted from the formalities required by the law of 30 June, 1881.

Although all the French churches are "sequestrated," i. e. seized as its own by Government, only one has been so far "disaffected;" i. e. handed over to department or commune, namely, that referred to in the following remarkable document which, being first and unique of its kind, will probably become historical. Translated it reads:

> To the Clergyman doing duty at Azay-sur-Indre.
>
> Sir,—In execution of the law of 1881, and in default of any Catholic worship declaration, I have the honor to inform you that the Commune to-day takes possession of the presbytery and church, which you are invited to quit immediately. In case of your refusal to do so, a contravention summons, according to the law, will be prepared against you. Please, sir, accept the assurances of my consideration,
>
> THE MAYOR, BOUCHER.
>
> *Azay-sur-Indre (Indre et Loire).*
> 16 Dec., 1906.

The parish priest has left, having received unlimited leave of absence from the Archbishop, and the church is closed. Midnight Mass was not allowed on Christmas eve by Cardinal Richard in any Paris church, although that function, dear to Parisians, has been celebrated from time immemorial, with the solitary exception of 1793 when the worship of reason was in vogue and the daily guillotine was a permanent instrument for procuring liberty to French citizens.

As to the declaration, either under the law of 1881 or that of 1901, the main reason why Rome discountenances this hand-to-mouth device (available for one year at the utmost) is, of course, that the clergy under such a regime have no real authority and would become in effect State servants, yet unpaid. Another reason is that acceptance of such a humiliating condition would by too many be deemed acquiescence in the iniquitous procedure of Chambers and State, by which all the churches are forcibly seized and held.

The Government purposes realizing at once the sixteen million pounds sterling worth of properties in order to divide the total among the Departments and Communes of the country and the benevolent or educational works now receiving interest or moneys given or bequeathed for such works to the Church—excepting only that portion of the total yearly revenue of £560,000 which has hitherto been expended, under testamentary or donors' dispositions, upon Requiem or other Masses. How to deal with those funds they have not yet decided beyond this: not a franc shall be expended as was directed and as hitherto, nor shall a franc be reimbursed to donors or representatives. The whole capital shall be "reserved" by the State.

On this procedure Canon Mincil, of Rheims Cathedral, remarks:

> The decision has a peculiarly grave and odious character; for these foundations for Masses have all been properly authorized by Government *pro tem.* Without such official authorization (for which a heavy tax was levied and paid) no foundation could have been legally made. Now Government *pro tem* says: "We authorized, you paid; but we shall now pocket the money and not let the Masses be said." To act thus is to rob.

From the emptied seminaries between five and six thousand students are to be drafted on 7 January into barracks for two years' military service, from which they had been excused, having performed one year's service. No better plan for ruining vocations could be devised by Satan.

Meanwhile the law of December, 1906, empowers Government to "raise the wind" by selling immediately confiscated properties, and thus provide the sinews of war against Catholicism by offering substantial inducements to discontented, necessitous priests to form a Gallican Church, a project that we shall certainly hear more about in the course of 1907.

J. F. BOYD.

*Plymouth, England.*

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## THE PRINCIPLE OF ALMSDEEDS.

THE Catechism reminds us that "it is a duty to contribute to the support of religion according to our means, so that God may be duly honored and worshiped, and the kingdom of His Church extended." From which we learn that the motive of almsdeeds springs from the love of God, which seeks to promote His honor and worship, and that its principal object is the extension of His visible Kingdom on earth so that He may be glorified in the subjection and salvation of the human race.

The motive serves, moreover, as a corrective to self-love, which commonly induces us to spend freely, not to say extravagantly, on selfish interests, and "sparingly," as the Apostle expresses it,[1] on the interests of religion; and the object is the antidote to the poison of worldliness, which infects, besides those who are without, a very large proportion who are within the fold of the Catholic Church, blinding them to the interests of her Kingdom, while it saps them of the substance which should be expended upon the support and extension of that Kingdom rather than upon strengthening the bonds of the kingdom of the world.

Almsdeeds, then, may be said to be the special weapon by which we conquer self and the world and contend for the cause of God and His Church. For, though prayer takes precedence of almsdeeds in the enumeration of the "three emi-

[1] II Cor. 9:6.

nent good works," the latter by virtue of its motive and object includes the former; while, too, when fasting cannot be practised, an increase of alms may take its place.

It can scarcely be denied, however, that in the present day, in greater measure than in former ages, the world has to a distressing degree the advantage of the Church in the matter of the monetary support of the faithful. Nor is it merely the lukewarm and indifferent to the Church's cause, the worldly-minded and extravagant in their expenditure upon the world's pleasures and pomps, who are at fault in this respect. "Pious people," observes Father Faber, "are particularly given to be expensive when they have the means." It is not uncommon in the present day, he says, to see even pious persons acting as if they thought their piety in other respects was almost a dispensation from almsgiving. Certainly his experience in the London West-end world of fashion cannot be said to have been a very limited one. But whatever the measure of the truth of his observation, and to whatever extent it may be said to be applicable to pious people generally, it is to these especially that the writer of the present article would appeal with the hope of enlisting an increase of coöperation with the clergy and the generously-minded laity who already are fulfilling their part in the endeavor duly to honor and worship God and extend His visible Kingdom on earth.

And he is encouraged thus to appeal to the pious in particular because it is from piety that the motive and object of almsdeeds proceed. So clearly was this understood by the Jews under the Old Dispensation that in the Chaldea they designated the duty of almsdeeds by a word which signifies justice or righteousness; while in the Septuagint ἐλεημοσύνη, which means literally almsgiving, is the word frequently employed to translate the Hebrew for righteousness. Nor is it difficult to perceive that alms bestowed, not "sparingly," not "with sadness or of necessity," but, since "God loveth the cheerful giver," in "sufficiency," uninfluenced by human esteem whether subscribed privately or under the necessity of publication of name and amount on a list of subscribers—that

alms thus bestowed proceed from that which constitutes true piety, namely, the love of God and zeal for His glory in the salvation of man; whereas, contrariwise, neglect of this duty, impatience under its calls and reminders, the grudging response so niggardly disproportioned to that which is commonly lavished in superabundance on the pleasures and interests of the world, betoken the love of self rather than of the Giver of all we possess, and preference for the world's empire rather than for that of the Catholic Church, religious possessions and practices notwithstanding.

The principle of almsdeeds, then, as our Catechism reminds us, is based upon the love of God and of our neighbor for His sake, and is manifested in the endeavor to promote His honor and worship and extend the kingdom of His Church. And since the Church is not confined to nation or race but, in accordance with her title, is universal, therefore, while of course our "charity begins at home," it is due likewise abroad.

That, excepting the comparatively few generously disposed, who faithfully are fulfilling their part, Catholics generally cannot be said to be doing all they could, or even the least they should do in support of the Church, is painfully apparent if we contrast with the substance they so munificently bestow upon wordly interests that which they so insufficiently contribute toward the interests of the Kingdom of Christ. The world's kingdom everywhere finds devotees to its interests, greed, fashions, and pleasures in exuberant abundance, wholehearted in their homage and prodigal in their expenditure, and it is largely by means of the worldly extravagance of Catholics, whose affections and substance should be consecrated to the service of a worthier kingdom, that, in the words of the prophet, the world has "become great and enriched . . . . . grown gross and fat . . . . and most wickedly transgressed." The Church meanwhile everywhere languishes, or is stunted in growth, for lack of the temporal means upon which it has pleased the Giver of all that the spiritual shall so largely depend; her "poor missions" in many places are starved for want of the barest necessities, and her priests, depressed by

the weight of anxiety to find funds for their own and their mission's support, are sometimes starved for want of meat; her missions to the heathen frequently appeal in vain for the support of the faithful, and have to be postponed or abandoned for want of temporal provision.

This disproportion between that which is so freely lavished upon the world, its luxuries, pleasures, and social demands, and that which is so tardily and insufficiently doled in grudging response to painfully repeated appeals on behalf of the pressing needs of the Church, scarcely needs illustration by instances that will readily present themselves to thought on the subject. To take but one such instance, however, illustrative of that excessive love of pleasure which exercises so strong a hold in the present day that it has to be catered for even in the interests of the Church, contrast the enormous sums of money commonly obtained in a single night in return for two or three songs from a popular singer with the comparatively paltry sums raised after long and expensive preparation by that forlorn and laborious device to obtain funds for the needs of the Church, namely, the bazaar, the proceeds of which can scarcely be said to have been disinterestedly subscribed toward the cause to which they are devoted, since the demand for the amusement, excitement, and more that might be named, connected therewith, is evidence that what has been obtained is in great measure but payment for the entertainment provided and is, so far, unworthy of the object to which it is devoted.

Again, to instance the subtleness of the world's influence on even the minds of the zealously pious, unconsciously, apparently, to themselves, it may be in place here to observe that at a conference of a considerable number of both clergy and laity, at which one of the subjects under discussion was the maintenance of Catholic national schools, it was suggested, by a layman reputed for his zeal in the cause of religion, that in view of the emergency and of the necessity of raising funds to meet it, we should forego the decoration of our churches and be contented with painted deal altars. The retort surely was

obvious, that we should do better if instead of thus depriving the dwelling-place and the throne of the Most High of that which is due to His honor and worship, we began with our own homes and practised some retrenchment of the lavish expenditure frequently bestowed upon their furniture and adornment. The costly monuments of Divine worship, everywhere in Europe so substantially reared and richly beautified by the faithful of former days, who were sensible also of the necessity of providing for the missions of the Church, witness at this day to the conception that should be ours as well as theirs; they stand out in strong contrast to the efforts of modern times and prove to most convincing demonstration that our forefathers, at least, were resolved that the first fruits of art in all its departments and the costliest of earth's treasures should be consecrated to the service of the Church in loving homage to her King. The sight of them, and the contemplation of what they were before the hands of the spoiler in so many places were so violently laid upon them, should serve as an antidote, surely, to modern conceptions that are formed by servitude to worldly maxims and pomps, and should put to shame the impatient complaint of so many, whose persons and homes are lavishly bejewelled and adorned, when asked to contribute toward the needs of the Church and befitting homage to her King.

This disproportion between what the world so easily in superabundance obtains, and that which with so great difficulty in such insufficiency is obtained for the Church, may indeed fairly be said to be characteristic of the present more than of any preceding age of Christianity and threatens to become the more marked in proportion as so-called Christian society pursues that boasted advance in civilization which in fact is but a return to the paganism of former days. For Catholics, equally with Protestants and those who are Christians merely in name, are nowadays in appalling proportion characterized by the spirit of the age, despite their title to a better instructed and more intelligent sense of the claims upon them of God's Kingdom in preference to those of the world. Nor is this

characteristic confined, as already has been observed, to those who are Catholics only in name and to those who do but fulfil the bare obligations of religion; it is scarcely an exaggeration to say that it extends in greater or less degree to the majority of even the pious, whether consciously or not to themselves, so insidiously and successfully does the spirit of the world and of modern society invade and permeate the very Kingdom of Christ.

"A very inward thing," observes Father Faber, "has very outward results," and we may be very sure that where there is a deep-seated love for our Lord's Kingdom on earth, for His sake, and not merely for the sake of the benefits we derive therefrom for ourselves, it will be manifested by a generous bestowal of our substance in real proportion to our means toward the cause of its extension in every part of the world from which the real call comes to us, even to the point sometimes of considerable sacrifice, certainly to the retrenchment of superfluous luxuries; and that, at the least, what we bestow upon its interests will compare favorably with that which we spend upon the world's social requirements; that, in a word, it never will be "stingy, irregular, fanciful"—the characteristics against which Father Faber so strenuously warns us.

We have recently in England been reminded of the failure of English-speaking Catholics in particular, in relation to their duties toward foreign missions, and it was suggested at the conference [2] at which the subject was discussed, that a parochial clergy should be urged to endeavor more than they have hitherto done to interest the laity in behalf of these missions. But since, according to the proverb, "charity begins at home," and the clergy find it difficult and sometimes impossible to obtain from their congregations sufficient to support home missions, they no doubt feel that what they might succeed in getting from them for missions abroad would not in fact be given by their people, but would rather be so much diverted from payment of debts owing by them at home.

[2] Catholic Truth Conference at Blackburn.

Though, to be sure, the late Archbishop Ullathorne was quoted as having said: "I believe our own future will be blessed with increase in proportion as we, with earnest faith, send help to those who cry to us as we have cried to others, and received their help. I believe it because it is the disposition of our Heavenly Father greatly to help those who do such works of faith and charity. I believe it because there is no charity greater or more blessed than that which coöperates with God in sending His servants forth to spread His light and minister His grace to the nations afar off, who sit in darkness and alienation of soul from their supreme good. I believe it, because the mission to the heathen is the school of generous heroes, whose works of faith and sanctity will bless the country that sends them forth. I believe it, on the word of our Blessed Lord: 'Give and it shall be given to you again, full measure, and heaped up, and overflowing into your bosom.'"

That which engages a man's principal interest in life obtains most abundantly, as of his zeal and affections, so likewise of his temporal substance. If the pursuit of worldly position and pleasure be his chief aim, he will spend to the utmost on himself, on his belongings, and on those who already are rich in this world's goods and high in its favor and need not his patronage but his homage. If the pursuit of money for its own sake be his object, he will spend and be spent and "sweat" his fellowmen that he may become famed as a "capitalist." If philanthropy for mere philanthropy's sake be his hobby, he will spend abundantly on the temporal needs of suffering humanity, and, since self-love is usually most prominent where the love of God is wanting, he will commonly be tenacious of his fame as a benefactor to mankind and be careful that his "left-hand knows what his right-hand does." But when the religious principle takes possession of a man, the spread of religion for the love of God and the supernatural good of the human race becomes the aim and purpose of his endeavors, with the result that he is as prodigal of his substance on behalf of the Kingdom of the Church as is the man of the world in his determination to make the world's empire supreme. His

almsdeeds straightway become the manifestation of his justice or righteousness, and, as formerly under the Old Dispensation, so now under the New, are designated accordingly by the Apostle who quotes from the ancient Scripture: "He hath dispersed abroad, he hath given to the poor; his justice remaineth forever."

But lest anyone should plead that he does not aspire to so high a sanctity, and for the sake of those whose piety is not sufficiently manifested by their almsdeeds, it may be necessary to observe that in fact alms in proportion to our means are positively due from us, not merely by way of gift, but by way of debt in acknowledgment of God's sovereignty and of His supreme dominion over us and all He has committed to our stewardship; and that, since He exercises His sovereignty on earth by means of His visible Kingdom, the Church, our alms are not invited merely, but are positively claimed as of obligation by the Church. Hence we find that, as under the Old Law the tithe of all fruits and profits justly acquired were regulated and devoted to the support of religion, so likewise, under the New when the Church had emerged from the persecutions of the early centuries, provision and regulations were made to secure, in addition to the free-will generous offerings of her more devoted children, the alms of the faithful generally for her support and extension. Thus a canon of the Second Council of Mâcon, A. D. 585, makes express mention of an obligation in this respect; Charlemagne, by a royal ordinance, A. D. 779, makes the payment of the tithe obligatory on his subjects; Ethelwulf, king of Wessex, A. D. 855, "assigned the tenth part of his land all over his kingdom for the love of God and his everlasting weal;" [3] and, later, Cardinal Soglia speaks of the tithe as "a certain part, not [necessarily] the tenth part, for it is sometimes greater, sometimes smaller, according to the custom of different places." [4] Finally, St. Matthew tell us that our Lord insisted upon the principle of almsdeeds as an absolute condition of salvation.[5]

[3] Sax. Chron. [4] Inst. Can., Vol. II, 8. [5] Chap. 25.

To the priesthood and hierarchy of the Church, with the Pope at their head, is committed the ministry of ordering and extending the Kingdom of Christ; by the very nature of their sacred office, and by reason of the all-absorbing attention and application it requires, they are debarred from secular employment for means of support and profit. It is surely obvious, however, that they need temporal means, as for their personal support, so also for the maintenance of their missions and the manifold administration, organization, and enlargement of that world-wide Kingdom which they have been appointed to govern. On whom then devolves the duty of providing these temporal means if not upon the laity of the Church? and upon whom rests the responsibility of the scandal before an unbelieving world of refusal thus to relieve the clergy of the necessity of "serving tables," and of abandoning them to that temporal anxiety which is so distressing a hindrance to their spiritual work? "If we have sown unto you spiritual things," pleads the Apostle, "is it a great matter if we reap your carnal things?" Hence, then, the commandment of the Church which obliges us "to contribute to the support of our pastors," and hence the motive and object of "Peter Pence," of the calls upon us of the parish or mission to which we belong, of the diocese in which we live, of missions to the heathen who in obedience to the command of Christ are to be won to His Church. And in relation to all this consider that though the work of conversion is wrought through divine grace by means of the spiritual endowments possessed by the clergy—aided indeed by our prayers—it cannot be carried forward without the aid of our alms, and that, if the heathen, whether at home or abroad, remain unconverted, the fault will be laid at the door of the laity in proportion as they have failed to provide the necessary temporal support.

How many a priest alas! finds himself expected to make himself "friends of the mammon of iniquity" and to waste his time and energies in paying court to the rich laity whose worldliness is more apparent than their piety, who "when they give, give in ways which minister to their own humors, so

that even in almsgiving self-love shall find its account," and who deem their gifts, so conspicuously disproportioned to what they squander upon the world, a kindness, forsooth, to the priest, rather than a debt due to Him to whom they will have to render an account of all He has committed for a while to their stewardship! The Apostle contrariwise bids the priest address such as follows: "Charge the rich of this world not to be high-minded, nor to trust to the uncertainty of riches but in the living God (who giveth us abundantly all things to enjoy), to do good, to be rich in good works, to give easily, to communicate to others, to lay up in store for themselves a good foundation against the time to come, that they may lay hold on the true life."

The following incident is to the point and may be of interest. The rector of a large mission, anxious to set on foot an important scheme for the permanent good of his parish, called on a wealthy member of his congregation for a subscription.

"I will give you twenty pounds," said his parishioner, approving in hearty terms of the scheme proposed.

"No," replied the rector, "I really could not think of accepting that sum from *you*."

"Indeed you are welcome to it," urged the wealthy parishioner, under the impression that his visitor was shy of accepting so large an amount.

"You mistake my very meaning," explained the rector, smiling significantly: "I mean that I cannot consent to offer in your name a subscription for so important an object of less than a hundred pounds."

The sum proposed was in due course readily enough subscribed, and the rich man no doubt subsequently pondered that through the kindly advice of his rector he had been enabled to gain the merit of offering to the Most High a sum more worthy of acceptance, because with better motive and more in accordance with his means.

In conclusion it may be observed that it is sometimes objected that, if the Catholic Church is indeed divinely con-

stituted to embrace the whole human race in one ecclesiastical kingdom, the intention of its Divine Founder has, to say the least, been but very imperfectly realized, since, although His Church holds populations, whether in large or in smaller proportions, of all nations and races in unity of religion, by virtue of her world-wide jurisdiction, still the total number of her subjects is small as compared with the whole population of the world.

Without attempting here anything in the nature of an exhaustive answer to this objection, it may be suggested that, in addition to the obvious reason that the instruments of the Church's extension, though divinely aided, are but human and imperfect in their coöperation, and, together with their converts have ever, moreover, been opposed, oppressed, and persecuted by a jealous world; in addition, too, to the likewise obvious reason that the material upon which they have to work is a fallen race characterized from the beginning above all else by the spirit of rebellion against God's reign on earth; that, in addition to these, an equally obvious cause is to be found in the very fact we have all through this article been considering, viz. that the duty of almsdeeds, which, as a reference to our Catechism has reminded us, was expressly instituted for " the support of religion, so that God may be duly honored and worshipped, and the Kingdom of His Church extended " — that this duty has been so insufficiently discharged by reason of that friendship with the world which is the enemy of God and the greatest hindrance of all to the extension of His Kingdom on earth. Had it been otherwise, the Church at this day would embrace a far larger proportion of the human race than she does and would in consequence have more whereof to glory in her title of " Catholic."

It is in our power by means of our alms in large measure to bring about this happy result even now in the time that remains to us, as also for that future in which our children shall arise and call us blessed for so doing.

A Layman.

## A BOOK OF CHRISTIAN SYMBOLISM.

IN the year of our Lord, 1677, the genial old printer, Master Johann Peter Zubrod, in the city of Frankfort-on-the-Main, turned out from his bulky press a fine folio entitled *Philothei Symbola Christiana quibus idea hominis Christiani exprimitur.* George Wagner made the drawings, which the clever burin of Martin Hailer cut into the blocks whence the illustrations were finally printed. It is a neat and quaint bit of work, quite rare in these days, for the scholarly owner of the volume which lies before us, a hundred years ago wrote upon the fly-leaf the significant note—"liber rarus." The book was prepared for the printer by a learned professor of the University of Heidelberg, who adds to it not only the preface but also a series of classical verses illustrative of the text.

Who is the real author of the book? It is plain that "Philotheus" is an assumed name. In truth the writer comes of royal blood, as is hinted in the preface; and from other sources it is evident that he was no other than the learned Count Palatinate Carolus Ludovicus, a prince who could use the pen as valiantly as the sword, who loved the arts and sciences no less than the sports of the field, albeit sad reverses in his latter days made him reflective, and then he loved to turn upon the things that are eternal. So the title of his book, in a full-page illustration, pictures him as a winged knight lifted upon a cloud beckoning to Truth whose angelic form descends upon him with the crown of immortality. Beneath, recumbent on the ground, lies the figure of earthly Fame, with foot chained to the globe, her hand upon a treasure-chest, with the emblems of wealth, power and vanity spread out before her dreamy eyes, and a cupid at her side blowing soap-bubbles into the air.

What will no doubt most interest not only the philosopher but the reader of classical tastes, is the ingenious series of meditations on the truths of life expressed in symbols manifold, with added comments in fine Quintillian style or melodic

Latin verse, all of which indicate the author's thoughtful aim: "Non est mortale quod opto." Running over these pictured pages in desultory fashion, merely to give the reader a glimpse of the contents, I pick out some symbols of Truth; and if it should prove attractive, I can bring more of a like sort.

### The Light as the Symbol of Truth.

Truth may be expressed by many figures according to the particular class of realities which is to be illustrated. Thus the figure of the cross stands for Christian truth; the lamp for moral or intellectual truth; the compass for mathematical truth, and so forth. The most common symbol of truth is "light."

LUMENQUE A LUMINE REDDIT.

It reflects its beauty upon its surroundings. As the sunlight caught in the polished mirror gives to it the power of re-

flecting, and as this power increases in proportion to the purity and brightness of the mirror, so the human soul, laying itself open to the light of Divine truth, reflects that truth in proportion to its purity, its freedom from the sordid dust and dulling breath of earth. And since God is Truth, and the idea of God comprises all that is comprehended in absolute beauty, the soul which reflects Truth becomes the image of God, as the type of highest beauty and perfection on earth yet possessing that beauty only so long as it lives in the presence of God, constantly realizing its dependence upon its source.

Hence, the classic writer, personifying the sun as the source of all light, warmth, growth, and beauty, attributes to the largess of Phœbus Apollo every gift of grace and beauty to man, and sings:

Clara repercusso reddit sua lumina Phoebo,
Et nitidum speculi spargit imago jubar;
Acceptosque refert ignes, radiisque coruscis
Assimilat frontem, pulcher Apollo, tuam.
Hoc fragilis faciat vitri quum vilior orbis,
Quid mea non faciant pectora, magne Deus?
Quod radio placeoque, tuum est. Nec pulchrior ignis
Me lustrat, quam qui redditur ipse tibi.

Immissos speculum radios a sole retorquet;
Lumenque ex ipso lumine vibrat ovans.
Non splendet fulgore suo, sed debet honorem
Huncce suum Soli, qui dedit omne decus.
Si, Deus alme, meam lustrat tua gratia mentem,
Illa refert radios irradiata tuos.
Redde, tibi reddam; sine te mens frigida torpet;
Illustrata tua luce potenter agit.

What is here said of moral and intellectual truth reflected in the soul, is likewise true of physical objects which when really beautiful invariably gain added splendor from the light of heaven. Thus the genuine gem when exposed to the sun reflects the splendor which is superior to that supplied by the most direct artificial light. In the same manner the animal endowments and talents of man, his genius, his natural good-

ness of heart, his physical beauty, are indescribably enhanced when placed in the service of God, that is to say, when they absorb divine truth like the diamond.

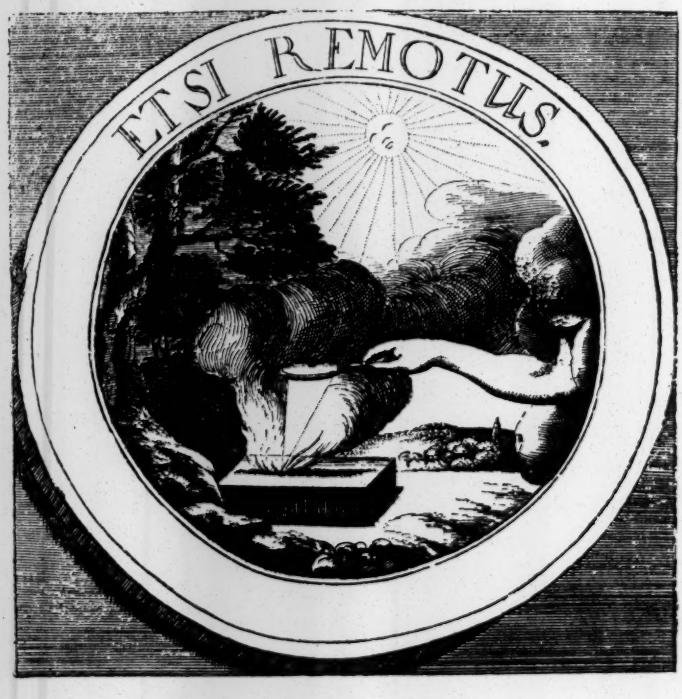
CLARIUS INDE MICAT.

Tu qui non flammis, non dura incude domaris,
  Qui radio assimilas sidera clara tuo;
Clare adamas, quo non gemma est praestantior ulla
  Visa per Eoi littora pulchra maris;
Quamvis tu stellas candore imiteris et igni,
  Sole tamen tactus, clarius inde micas.
Fortunate lapis, cui se Natura probavit,
  Et patrium intendit magnus Apollo decus.

Seu tu corporeis celebraris dotibus ingens,
  Seu fulges clari laudibus ingenii;
Seu quocumque animum facilis Natura decore
  Ornavit, donis prodiga alumna suis.

Crede mihi, major fulgebis laudibus istis,
Si simul affulget gratia diva tibi.
Ille etiam, tremulos adamas qui projicit ignes,
Si Sol affulget, clarius inde micat.

The power of truth operates not only by reflexion upon the souls and things that are brought within its immediate radius: ingenuity and industry can draw its rays unto regions that appear separated from its direct contact. Thus the lens may focus the scattered light and gather the rays intercepted by clouds, into a strong point of light, so strong that it eventually ignites the object exposed to it. In like manner the thoughtfulness and diligence of man will force the cognition of truth into souls that seem excluded from its beneficent action by the intercepting mists of error and the shadows of earth, so that the heart is caught with the fire of the divine influence, which seemed out of its reach.



ETSI REMOTUS.

Sol licet huic distet toto procul orbe remotus,
  Inferiora tamen vis ea magna fovet.
Nam speculo objecto, quo colligit optica lucem,
  Suppositam stringit, si patiare, manum.
Sulphureumque nitrum flamma fervente resolvit,
  Et radiis urit torrida ligna suis.
In summis quamvis habites, Deus optime, coelis,
  Tu tamen in terris cuncta remotus agis.
Tota tibi natura, Deus, famulatur, et orbis
  Paret hic obsequiis servitiisque tuis.

As Truth reflects, so it directs in space and time. With it we may calculate; to it we may refer all things as to their first cause and last end. The objects that seem remote and uncertain when regarded in the light of heavenly truth are rendered sure and accurate in their relations and manifestations. We measure all space from the starting-point of the infinite, all time by the eternal. This is aptly symbolized by the following figure:

AB UNO.

Orditur puncto divina Mathesis ad uno,
Ex hoc principio linea quaeque fluit.
Inde tot innumerae surgunt, quasi fonte, figurae,
Mensuratque suum circulus inde decus.
Tu Deus es punctum, puncto hoc descendimus uno,
Hoc velut ex puncto cuncta creata fluunt,
Sed tu, cuncta uno qui ducis nomina puncto,
Recté eat a puncto linea nostra tuo.

God, the Eternal Truth, is the point at which all things, all lines, however divergent, begin. Invisible Himself, without extension, because immeasurable, all things proceed from Him.

Qui coelum et terras, et totum condidit orbem,
Atque unus complet numine quaeque suo.
Quem circum Mundi vastum versatur inane,
Omnia qui secum maximus axis agit.
Dixeris hunc merito punctum, centrumque salutis,
Ad quod quisque suas fert, refertque vices.
Res mea, spes mea, lux mea, crux mea pendet ab uno.
Pro lubito faciat quaelibet ille suo.

In temporal matters the influence of Divine guidance exercises a steadiness and silent direction similar to the action of the sun upon the stone dial. It marks time without noise and with a correctness that no contrivance of human genius can equal or supply. Such is the soul whose movements the light of heavenly truth directs, steady, silent, perennial, requiring no artificial winding or setting. And whilst in the time of clouds and darkness the index is invisible, there is never a doubt that with the return of the sunlight will come back also the infallible guidance which derives its security from Heaven. Hence—

DIRIGIT UNUS.

Credite sidereae flammae vaga lumina noctis,
Non vestrum cupio detinuisse jubar.
Non mille efficitis quod Titan efficit unus,
Namque unus cursum dirigit ille meum.
Hoc monstrante diem radiis dimetior aequis,
Horaque festinum strenua raptat iter.
Auxilium spernant alii, mihi maxima laus est,
Lumina si propius Sol mihi firmat amans.
Jam signare potest omnes horoscopus horas,
Dum nitidum immittit plenus Apollo jubar.
Sed mihi tolle tuam lampas Titania lucem;
Jam nulla in toto cernitur hora scopo.
Si Sol justitiae lustrat mea pectora solus,
Illa valent recte munus obire suum.
Luce sed ablata tali, nil possumus omnes,
Quidquid inest nobis, gratia sola dedit.

The light that primarily comes from heaven has its image in the lights of earth which have been created for man's service. From the action of the earthly light we may thus learn by analogy the power of intellectual and moral truth, with this difference that the light of heaven is eternal and all-embracing, whereas the lamps and torches of earth are of time and perishable. Yet withal they light us into the useful way of higher truth; and this by their singular power of multiplying their rays and imparting to others the knowledge of truth which they contain. Thus we learn——

UNIUS AB LUCE.

Nor is it possible to obscure this light even if its rays be in part intercepted, for truth has a singular power of diffusing itself, as is said of the messengers of Christian faith: "In omnem terram exivit sonus eorum."

ET OBDUCTA LUCET.

Undique praetenso candela tapete fulget,
  Et spargit radios ad latus omne suos.
Si te posse putas omnem praecludere lucem,
  Desipis, illa suum mittit ubique jubar.
Non poterit penitus tolli lux aurea Veri.
  Tecta suum spargit semper in astra decus.
Si tegitur premiturque diu, tamen illa resurgit,
  Et tandem nigra e nocte sepulta redit.

Sperabas mea mens, multa te tollere laude,
  Si fraus ingenium verteret usque tuum.
At veri nequiit tolli lux candida sancti
  Confuditque artes poena severa tuas.
Incorrupta fides et fallere nescia virtus,
  Semper honoratum tollit in astra caput.
Sis recti verique tenax. Haec gloria nunquam
  Deserit auctorem, si moriare, suum.

VINCIT DUM PERDIT.

If at times the flame sheds an unnatural and spasmodic brilliancy because the wick is all too thickly twisted at some point, the hand that plies the snuffers to take off the charred threads may for a moment seem to interfere and prevent the legitimate light from being shed about; but the flame will assert itself more steadily after being thus purified. So, too, the mind that submits to discipline, instead of allowing itself to burn out its energies according to its inclinations, gains in steady brightness.

Simplice fulgebam flamma. Nunc deflua lychni
Pars urget ceram duplice luce meam.
Luceo nunc major. Sed quae nova flamma coorta est,
Importuna haurit cerea membra lux.

Tolle ignem, subitis ne flammis tota liquescam!
Vinco, supervacuum si bene perdo jubar.
Quid cessas manus alma? hominem quoque perdier ajunt,
Exemplo fulget si miser iste meo.

Quae nova lucentem, sed flamma simplice taedam
Lux auxit geminis ignibus alma suam?
Fallor. Consumet citius lux ista micantem,
Ardetque in clades, taeda caduca, tuas.
Impestivas flammas, atque improba tolle
Lumina homo. Cunctis hae nocuere faces.

H. J. HEUSER.

*Overbrook Seminary, Pa.*

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## THE RIDDLE OF LIFE.

### A Modern Difficulty.

IN our day there is a strong feeling, popular if not scientific, that in order to obtain the entry to all knowledge and to the right understanding of all things we must use as our password the blessed word "evolution." For the last half-century it has been struggling for that position and now it seems to have planted its flag on the heights and to command all the approaches. Ethics, sociology, biology, psychology, yea, religion itself, must look to it for their explanation and their scope. And they can only be explained in its terms.

But now that it is raised to this high eminence it is no longer as a thing which is hidden; it can be seen. It must give an explanation of itself. It must not be self-contradictory nor contain any element in itself which may allow the mind of man to see its feet of clay. If it is the origin and source of all, then it should not evolve what even to its own creature is manifestly unsightly and repugnant.

Some men have fallen foul of God and Christianity because to them neither God nor Christianity seems to be the explanation which they ask for; or God or Christianity contains absurdities which they say are plainly repugnant to their com-

mon sense. They oppose to the idea of a good God the existence of evil; they oppose to Christianity its contradictions and the utterly unchristian character of so many of its followers from the time of Christ downwards. Opposed ideas and contradictions, they implicitly state, are quite sufficient to overthrow any theory.

So then on these lines we may justly argue that if, from any examination of a theory, there follow contradictions and absurdities, that theory is not true. That is what the Christian is told, and so that is what *a pari* the evolutionist must be prepared to be told and consequently must accept.

We will take then Evolution and its attendant philosophy Monism, and we will examine it as to one of the great problems, a great riddle of life. If it is true, it will explain. But if false——

It will be necessary first to explain how Evolution stands with regard to the problem of knowledge and we will take the explanation first hand from some of the most self-assertive of its exponents, where possible, men who are trying to popularize its teachings.

To know whence, whither, and why lies deep down amongst the lowest strata of man's intellectual composition. It is the riddle of life. To this question, so far, man, for the whole world, has answered, "God." But in this twentieth century of ours this answer is no longer an answer. "There is no God," says rationalistic evolution. And a Grant Allen undertakes to show how the idea of God has been excogitated or evolved. But in its place "upon the vast field of its ruins rises, majestic and brilliant, the new sun of realistic monism which reveals to us the wonderful temple of nature in all its beauty." "In the sincere cult of 'the true, the good, and the beautiful,' which is the heart of this new monistic religion, we are to find ample compensation for the anthropistic ideals of 'God, freedom, and immortality,' which we have lost." No longer God, then, but Monism, according to Häckel.

Let us see what this Monism means! We gather from those who stand *in loco parentis* to it that it is based on the

"law of substance," the fundamental law of the constancy of matter and force, and that it proclaims the absolute dominion of the "great eternal iron laws" throughout the universe; and negatively, that it shatters the central dogmas of the dualistic philosophy—the personality of God, the immortality of the soul, and the freedom of the will. Or, to put it in other words, that "the power, principle, or law, which both governs and accounts for everything and requires no further cause beyond itself, is the process of Evolution," and on this is based Monism.

Evolution then is the key which is sought for. Evolution is the word which was wanted. The whole universe, as it now stands, equals Monism or Evolution. The equation is perfect: $x$ (all being)$=y$(Evolution or Monism). And with this golden bough in our hand, we shall find the solution to all things. And so the monistic adorers bow down in deepest awe and reverence before all things which are. For them the glories of Aladdin's palace, or Sinbad's valley of diamonds are petty and tawdry compared with the romance of science. Romance! What romance, they ask us, can equal the romance of geology, the romance of astronomy, the romance of chemistry, the romance of the telescope and the microscope and the prism? More wonderful than all is the story of how flying atoms in space became suns, how suns made planets, how planets changed from spheres of flame and raging fiery storm to worlds of land and water. How in the water specks of jelly became fish, fishes reptiles, reptiles mammals, mammals monkeys, monkeys man; until from the fanged and taloned cannibal roosting in the forest we have ascended to the development of art and music, religion and science; and now the children of the jelly-fish can weigh the suns, measure the stellar spaces, ride on the ocean or in the air, and speak to each other from continent to continent. This is the fairy-story of the Universe before which we should bend the knee and bow the head. But lo! there is another aspect of this picture; the shield has another side.

Man, the child of the jelly-fish, the apex and the consum-

mation of all these wonders, and whose history is writ large in this universe of ours: surely before him and his works, the product of the law of substance—of Monism, of Evolution—must we not also bow down? That is to say, the one thing that man, whether atheist or evolutionist, can best understand—we might say, which alone he can understand—will not that also come within the fairy-story of the universe and merit the same meed of praise and adoration which is given to the senseless spheres or the mighty powers of nature.

We will give the answer in the words of evolutionistic professors, evolutionistic positivists, and evolutionalist socialists. Alfred Wallace says:

> Compared with our astounding progress in physical science and its practical application, our system of government, of administrative justice, and of national education, and our entire social and moral organization, remain in a state of barbarism.

E. Häckel in his "Riddle of the Universe," commenting on this, adds:

> Justice! No one can maintain that its condition to-day is in harmony with our advanced knowledge of man and the world. Not a week passes in which we do not read of judicial decisions over which every thoughtful man shakes his head in despair; many of the decisions of our higher and lower courts are simply unintelligible. . . . Many modern States, in spite of paper constitutions, are really governed with absolute despotism.
>
> We shall touch but lightly on the unfortunate province of politics, for the unsatisfactory condition of the modern political world is only too familiar. . . . Worst of all is it when the modern State flings itself into the arms of the reactionary Church and when the narrow-minded self-interest of parties and the infatuation of short-sighted party leaders lend their support to the hierarchy. . . . Then stupidity and superstition reign instead of right and reason, etc., etc.[1]

I believe we are approaching to a great catastrophe in our

[1] Häckel's "Riddle"; McCabe's translation, p. 304.

industrial system which will be a calamity without precedent since the Black Death of the fourteenth century. . . . One would think that it was obvious to casual observation that we are commencing to descend an incline, down which we shall move with accelerated speed, to be brought up at last in general calamity. The difficulty of taking new views of old things and conditions can alone blind men from seeing the fate before them. The numbers of the unemployed in all large centres are growing from year to year. The palliatives of charity, public works, State-aid in every form, are still talked of as if there were hope in them. But before the century is at an end, the illusion will have vanished. The production of wealth, as it has obtained in the past, can continue no longer. The State will be impoverished along with individuals; and with increasing charges will have less revenues to meet them. Then we shall know what a general or universal catastrophe really means, when the famishing unemployed will not be counted by thousands but by millions; when a page of the "Times" will suffice for the business advertisements of London; and when the richest will be glad to live on the little capital they have left, never thinking of interest.[2]

But it remains for Mr. Blatchford, the editor of the "Clarion," an avowed Socialist and a man who thinks he has disposed of God, in his book "God and My Neighbor," on evolutionary principles, to state the case in the strongest terms:

Cant, rant, and fustian. The nations are rotten with dirty pride, and dirty greed, and mean lying and petty ambitions and sickly sentimentality. The world is given over to robbery, to conquest, to vanity, to ignorance, to humbug, to the worship of the golden calf. Twelve millions of our workers are on the verge of famine with rich fools and richer rogues lording it over nations of untaught and half-fed dupes and drudges. The establishment of manufactured paupers, cripples, criminals, idlers, dunces, and harlots, is recognized. The people are being robbed. The people are being cheated. The people are being lied to. The people are being despised and neglected and ruined body and soul.

[2] Cotter Morison: "Service of Man," Preface.

The last two witnesses are Britishers, but the indictment is universal in its application.

So then Evolution is faced with a problem. By the side of what it looks upon as the ordered side of nature, there is placed what, by the most ardent of its followers, is looked upon as a disordered state of nature. How will it explain this? What solution will it find?

If Evolution is indeed what it is said to be and the explanation of so much, can it not explain how man has arrived at such a depth of degradation? We are told sometimes of the survival of the fittest, whatever that may mean. How is man in his present state in agreement with that? If he is fittest to survive because he survives, that we need hardly have been told. It is fairly evident. But if he survives as the fittest in the struggle for existence, which tends "to upward development" "from less perfect to more perfect," "from relatively indefinite, incoherent homogeneity to relatively definite, coherent heterogeneity," then why have thousands of postulated years been wasted on him to so little effect or purpose? Surely the object of Evolution in so developing us cannot have been that it wished to make us fit to see and understand how she was trifling with us, to evolve an intelligence which would turn and rend itself. Yet this is what she has seemingly done.

To put this argument in another form:

> The world is nothing else than an eternal "evolution of substance." The organic world on our earth has been continuously developed "in accordance with eternal iron laws . . . . an unbroken series of natural events, following an orderly course of evolution according to fixed laws, now leads the reflecting human spirit through long æons from a primeval chaos to the present order of the cosmos." [3]

But there is evil in the world. There has always been evil in the world.

[3] "Confession of Faith of a Man of Science," Häckel.

But the world is full of sorrow, of pain, of hatred and crime and strife and war.

But, while we have sunshine, sweet children, gracious women; green hills, blue seas; music, laughter, love, humor; the palm trees, the hawthorn buds, the "sweet-brier wind;" the nightingale and the rose, we have also the earthquake, the volcano, the cyclone; the shark, the viper, the tiger, the octopus, the poison berry and the loathsome germs of cholera, consumption, typhoid, smallpox, and the black death. We have famine, pestilence, and war. We have marytrdom, witch-burning, slavery, massacre, torture, and human sacrifice.

What principle are we to use to reconcile the universe or cosmos which with its universal law of evolution "tends to continuous development," "to present order;" and this present state of evil, the sorrows, pains, crimes, and wars of this world, the diseases, the pestilences, the necessary human sacrifice which are always with us? We must ever bear in mind that there is no possible disturbing force in all these accumulating evils. Free will is declared non-existent. To paraphrase this: Evolution is the all-powerful creator of the world.

Being all-powerful it has power and had always power to create any kind of world it chose. Why should it create a world in which hate and pain should have place? Being all-powerful it should have excluded evil. Why, then, did it permit evil to enter?

Evolution being all-powerful, why should it not be also all-tender, all-loving? And why in that case, should it evolve a world on such cruel lines? Why does it permit evil and pain to continue? Why does it not give to us and the world peace and health and happiness and virtue?

"Nature is red in beak and claw." On land and in sea the animal creation chase and maim and devour each other. A pretty child dances on the village green. Her feet crush creeping things; there is a busy ant or blazoned beetle with its back broken writhing in the dust, unseen. A volcano bursts suddenly into eruption and a beautiful city is a heap

of ruins and its inhabitants are charred or mangled corpses. And Evolution or Monism which has power to save makes no sign. Is it not so?

If iron law is working through all this seeming evil, man instead of sorrowing should rejoice. He ought to be cheerful over the earthquake as a welcome relief from the deadly monotony of undisturbed quiet! He ought to rejoice at being swallowed by a shark because of the beauty of the cosmic process which has combined the environment and the conditions necessary for the shark's dinner! He ought to be glad as he marks the daily ravages of the bacillus of consumption, because, poor thing, it is but acting according to fixed laws and preparing new cosmic bodies to rise and develop from the old! These things are but practical and visible enunciations of the fact that substance is everywhere subject to eternal movement, transformation. And man should but see in all this that "no combination of forces can stop the process of evolution . . . . which has produced the beauty of the earth and the heavens," and also which has produced the hideousness of the earth and the heavens and the evil thereof.

And yet not so. A thrill of horror and dread runs through the whole world when a St. Pierre swallows up its holocaust. A sob arises at the spectacle of weak women burnt to death in a bazaar while working for the poor. And the widow and relatives put on mourning when death comes to their dear ones. Surely there is something rotten in the State of Evolution!

We want to be fair to everyone, but surely evidence of such contradictions should give pause to even the most ignorant as to the most enlightened evolutionist or monist.

We are threatened with a setting-in-order of the world by men who base themselves on Monism as the open-sesame to all. Ought they not first to set their own house in order? A house divided against itself shall be brought to naught.

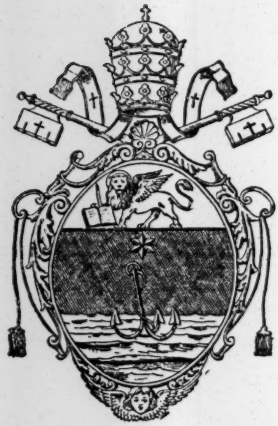
It cannot be answered to our contention, that the disturbing element which, like an elemental Puck, sends all astray is free will. Free will is one of the central doctrines of a dualistic

philosophy which has been shattered. Nor can either God, the devil, or the soul, be called upon. They are gone—scattered, shattered, driven away by the light of this brilliant sun which has now arisen, the sun of Monism.

No, there remains only one answer and that is that which tends to continuous development, to present order, tends also to continuous frustration of development, to present disorder. The Almighty Source of all is equally the source of good and evil and we know not how. Monism has taken us to its most hidden arcana. She shows us the curtain behind which is hidden the mystery of mysteries. She stands without and calls to us in loud voice that we shall now see. She herself lifts the curtain, and lo! darkness, instead of light, ashes instead of meat, a stone instead of bread.

W. L. MOORE, O. P.

*Woodchester, England.*



# Analecta.

## EX ACTIS SUMMI PONTIFICIS.

PIUS X GRATULATUR R. P. WERNZ E S. I. DE EDITIS QUATUOR VOLUMINIBUS CIRCA IUS DECRETALIUM.

**Dilecto Filio Francisco Xaverio Wernz, sac. e Soc. Iesu, Gregorianae studiorum universitatis rectori.**

Dilecte Fili, salutem et Apostolicam benedictionem: Sollertium sane curarum, quibus doctores decuriales Lycaei magni Gregoriani lectos frequentesque numero adolescentes rite sacris disciplinis instruunt, praeclarum specimen Nobis, rector ipse Lycaei, dedisti nuper de scientia et facultate tua. Volumina enim quatuor muneri obtulisti, a te adhuc edita de Iure Decretalium. Quod opus, etsi susceptum habes, ut alumnis disciplinae tuae esset usui, sic tamen videmus probari, ut omnibus ecclesiasticarum legum studiosis, eis etiam, qui hanc ipsam profitentur doctrinam, accommodatum valde atque utile praedicetur. In quo quidem docti atque intelligentes viri et dispertitam subtiliter materiem laudant, et singulorum copiosam eruditissimamque tractationem capitum, et petita vel ab historia canonum vel a philosophia iuris vel a finitimis doctrinis in rem lumina. Quum autem caetera merito efferuntur,

tum numeris omnibus absoluta habetur ea pars operis tui, quae de Matrimonio est; ob singularem nempe summamque peritiam, quam diuturno usu eius generis causarum, consultor apud sacra Urbis Consilia, es consecutus. Est igitur, hoc tuorum laborum exitu, quod tibi et inclitae Societati Iesu gratulemur; idque quum libenter ex animoque facimus, te, ut instituta absolvere simili studio pergas, vehementer hortamur. —Auspicem interea divinorum munerum, ac testem peculiaris benevolentiae Nostrae, tibi, dilecte Fili, Apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae, apud S. Petrum, die 26 Iunii anno 1905, Pontificatus Nostri secundo.

PIUS PP. X.

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## E SACRA CONGREGATIONE INDULGENTIARUM.

### I.

INDULG. CONCEDUNTUR RECITANTIBUS CERTAM PRECEM AD SS. COR IESU.

**Preghiera al S. Cuore di Gesù.**

O Cuore Santissimo di Gesù, spandete a larga copia le vostre benedizioni sopra la S. Chiesa, sopra il Sommo Pontefice e sopra tutto il clero; date ai giusti la perseveranza, convertite i peccatori, illuminate gl'infedeli, benedite i nostri parenti, amici e benefattori, assistete i moribondi, liberate le anime del Purgatorio e stendete su tutti i cuori il dolce impero del vostro amore. Così sia.

*Ex Audientia SS.mi, diei 15 Iunii 1906.*

SS.mus D. N. Pius PP. X, omnibus christifidelibus corde saltem contrito ac devote suprarelatam precem recitantibus trecentorum dierum indulgentiam, semel in die lucrandam, benigne concessit, iis vero, qui per integrum mensem quotidie eamdem recitaverint, quo die confessi ad S. Synaxim accesserint atque ad mentem Summi Pontificis oraverint, plenariam elargitus est. Quas indulgentias S. S. ad animas quoque in Purgatorio detentas applicabiles declaravit. Praesenti in per-

petuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria S. C. Indulgentiis Sacrisque Reliquiis praepositae, die 16 Iunii 1906.

A. *Card.* TRIPEPI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

II.

ACTUS CONSECRATIONIS SS. CORDI IESU RECOLATUR QUOTANNIS IN FESTO SS. CORDIS, INDULGENTIIS CONCESSIS.

URBIS ET ORBIS.

Quo perennis extet memoria illius amplissimi religionis actus, quo f. r. Leo XIII, anno 1899, sub die 25 Maii augustissimo Cordi Iesu totius humani generis communitatem devovere decrevit, et salutares qui ex illo fructus emanarunt iugiter perseverent, preces sunt delatae SS.mo D.no Nostro Pio Papae X, ut, apertis quoque indulgentiarum thesauris, die festo eiusdem SS.mi Cordis, illum consecrationis actum quotannis esse recolendum edicere dignaretur.

Has porro preces eadem Sanctitas Sua peramanter excipiens, et summopere exoptans, ut in christifidelibus, erga sacratissimum Cor Iesu iam excitata pietas magis alatur, et cuncti per hunc consecrationis actum eidem suavissimo Cordi seipsos ferventius coniungere satagant, mandavit, ut singulis annis, memorato die festo, in omnibus parochialibus templis nec non in illis, in quibus idem festum agitur, coram SS.mo Sacramento publicae adorationi exposito, formula consecrationis, ab eodem Pontifice Leone XIII proposita recitetur, ad quam Litaniae in honorem SS.mi Cordis erunt adiiciendae.

Sanctissimus vero, universis christifidelibus, huic piae caeremoniae corde contrito ac devote adstantibus, et ad mentem Suam orantibus, indulgentiam septem annorum totidemque quadragenarum benigne concessit; iis autem, qui sacramentali confessione expiati, etiam ad S. Synaxim accesserint, plenariam indulgentiam clementer est elargitus; quas indulgentias animabus igne Purgatorii detentis fore applicabiles declaravit.

Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, e Secretaria S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae, die 22 Augusti 1906.

A. *Card.* TRIPEPI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

## III.

INDULG. 300 D. CONCEDITUR PRO IACULATORIA AD SS COR IESU.

Beatissimo Padre: Il sacerdote Augusto Silj implora dalla Santità Vostra che voglia annettere l'indulgenza di trecento giorni alla seguente giaculatoria, *toties quoties* sarà recitata:

"Cuore divino di Gesù, convertite i peccatori, salvate i moribondi, liberate le anime sante del Purgatorio."

Che della grazia, ecc.

*Iuxta preces in Domino.*

Die 13 Iulii 1906.

PIUS PP. X.

Praesentis Rescripti authenticum exemplar exhibitum fuit huic Secretariae S. C. Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem, etc.

Datum Romae, ex eadem Secretaria, die 6 Nov. 1906.

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

## IV.

CONCEDITUR FACULTAS BENEDICENDI CORONAS B. M. V. EISQUE ADNECTENDI INDULGENTIAS QUAE A PATRIBUS CRUCIGERIS NUNCUPARI SOLENT.[1]

Beatissime Pater: Sac. Felix Cadène, Prael. Dom. S. V. in

[1] Nuperrime Summus Pontifex speciales facultates S. C. Indulg. concessit, quarum vigore, H. S. Congr. praefatam potestatem in posterum concedere poterit cuilibet sacerdoti, etiam non approbato ad audiendas confessiones, etiam in Urbe, de consensu tamen Ordinarii loci in quo haec facultas exercetur.—F. C.

hac Alma Urbe ad pedes Sanctitatis Vestrae provolutus, humillime petit facultatem benedicendi Coronas a SS.mo Rosario B. Mariae Virg., eisque applicandi Indulgentias, quae a *Patribus Crucigeris* vulgo nuncupantur.

Et Deus etc.

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS.mo Domino Nostro Pio PP. X sibi specialiter tributis, potestatem facit oratori benedicendi, unico Crucis signo, de consensu Ordinarii loci in quo haec facultas exercetur, Coronas B. Mariae Virg. ad SS.mi Rosarii recitationem destinatas, eisque adnectendi Indulgentias, quae a *Patribus Crucigeris* nuncupari solent. Praesenti *ad quinquennium* valituro. Contrariis quibuscumque non obstantibus.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die 20 Nov. 1906.

A. *Card.* TRIPEPI, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodicen., *Secret.*

Die 27 Novembris 1906, annuimus.

PETRUS RESPIGHI, Card. Vic.

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## E S. CONGREGATIONE RITUUM.

### MISSA EXEQUIALIS IN FERIA IV CINERUM.

Utrum feria IV Cinerum in ecclesiis parochialibus ubi unicus est sacerdos, celebrari possit missa exequialis?

S. Congregatio, referente subscripto Secretario, audito etiam voto Commissionis Liturgicae, reque mature perpensa, respondendum censuit: *Affirmative.*

Atque ita rescripsit, die 5 Julii, 1901.[1]

D. Card. FERRATA, *Praefectus.*

L. * S.

✠ D. PANICI, Archiep. Laodic., *Secretarius.*

[1] This decision is now published for the first time.

## E S. CONGREGATIONE CONCILII.

### De Frequenti et Quotidiana Communione pro Aegrotis diuturno morbo laborantibus.

Post editum de frequenti et quotidiana SS. Eucharistiae sumptione decretum 20 mensis Decembris 1905, concessasque a SSmo D. N. Pio PP. X, die 30 mensis Maii ejusdem anni indulgentias omnibus Christifidelibus, qui certas preces devote recitaverint pro quotidianae Communionis propagatione; post additum praeterea decretum *Urbis et Orbis*, die 14 mensis Februarii 1906 a S. C. Indulgentiarum et Reliquiarum, cujus decreti vi possent Christifideles per quotidianam Communionem lucrari omnes indulgentias, absque onere confessionis hebdomadariae, vix dicere est, quanta laetitia benignae hujusmodi S. Sedis dispositiones exceptae sint, praesertim ab Episcopis et moderatoribus religiosorum Ordinum. Excitato inde studio fovendae pietatis, quaesitum est, si quo forte modo consuli posset aegrotis diuturno morbo laborantibus et eucharistico Pane haud semel confortari cupientibus qui naturale jejunium in sua integritate servare nequeant. Quare supplices ad hoc preces delatae sunt SSo. D. N. Pio PP. X, qui, re mature perpensa auditoque consilio S. Congregationis Concilii, benigne concessit ut infirmi, qui jam a mense decumberent absque certa spe ut cito convalescant, de confessarii consilio SSmam Eucharistiam sumere possint semel aut bis in hebdomada, si agatur de infirmis qui degunt in piis domibus, ubi SS. Sacramentum adservatur, aut privilegio fruuntur celebrationis Missae in Oratorio domestico; semel vero aut bis in mense pro reliquis, etsi aliquid per modum potus antea sumpserint, servatis de caetero regulis a Rituali Romano et a S. Rituum Congregatione ad rem praescriptis. Praesentibus valituris, contrariis quibuslibet non obstantibus.

Datum Romae die 7 Decembris 1906.

Vincentius, Card. Episc. Praenestinus, *Praefectus.*

L. * S.

C. De Lai, *Secretarius.*

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL LETTER addressed to Father Wernz, recently elected General of the Society of Jesus, complimenting him on his four-volume work on the "Jus Decretalium."

S. CONGREGATION OF INDULGENCES:

1. Publishes the Italian text of a prayer to the Sacred Heart, to each recitation of which there is attached an indulgence of 300 days; a plenary indulgence may be gained under the usual conditions by those who recite the prayer daily for a month. These indulgences are applicable to the holy souls.

2. Announces the grant and conditions of a partial and plenary indulgence, applicable to the sufferers in purgatory, for the commemoration of the anniversary (which falls on the feast of the Sacred Heart) of the Solemn Act of Dedication of mankind to the Sacred Heart, decreed by the late Pope Leo XIII in 1899 (25 May).

3. Indulgence of 300 days is granted for the recitation of an ejaculation (the Italian text of which is given) to the Sacred Heart.

4. The faculty of blessing Rosary beads and of attaching to them the Crozier privileges is extended to other priests, as explained in a separate Conference (p. 187).

S. CONGREGATION OF RITES decides that a *funeral* Mass may be celebrated on Ash Wednesday in parochial churches where there is but one priest in regular attendance.

S. CONGREGATION OF THE COUNCIL decides that persons who have been sick for a month, and of whose speedy recovery there is no assured hope, may, even after having taken *liquid* food, by the advice of their confessor, receive Holy

Communion *once or twice a week*, if they live in a house in which the Blessed Sacrament is kept or where Mass is celebrated. For other persons living in the world this privilege of receiving Holy Communion under similar conditions is granted once or twice a month without their being obliged to fast (from liquid food).—(See below, p. 190.)

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## A CURIOUS LESSON IN PASTORAL THEOLOGY.

Just as the year 1906 was about to give its parting salutations, it was my good fortune to get a practical lesson in pastoral theology, the memory of which I shall cherish while I live. Mistake me not, however. I do not mean that the incident I am about to relate is without parallel, or that the like happens only in the lives of exemplary priests. What I would say is that the experience was new to me; it came so suddenly and unexpectedly that for the moment I lost my mental moorings and looked for a tragedy where there was nothing but charity. I was reminded, not of the prudence urged by able theologians, nor of the suggestions and advice of seminary professors, but of what I had read in the lives of the saints, and particularly of the conduct of St. Ambrose with the Emperor Theodosius when the latter was publicly reproached for his misdeeds.

The occasion was a funeral service. Nothing out of the ordinary occurred until the final absolution had been given. I was preparing to leave when a member of the choir whispered: "Wait. He is going to preach." "By no means," I answered positively. My reason for contradicting my informant was not groundless. The statutes of the diocese forbid sermons at the obsequies of the laity; and, what convinced me the more, this particular pastor is a strict observer of episcopal regulations. My arguments were to the wind, as I heard him request the people to be seated. Perhaps this is an exceptional case, I thought, and he has secured permission to speak. The beginning was in no way different from the ordinary funeral sermon; but when the conclusion was reached,

I found it so unique that I regretted not having paid closer attention to it all.

In substance he spoke as follows:

Dear Brethren—Death is a subject that generally appears in the abstract to us. It usually visits our neighbors. Sometimes, indeed, it comes to our own houses and snatches away a brother or a sister, a father or a mother, a husband or a wife, a son or a daughter. Then the thought is brought home to us that our time must come; that the hour and the day are uncertain; that a strict account is to be rendered sooner or later to an omniscient God.

The imperative summons for the woman whose remains are in this coffin came last Saturday. Her accounting is over now. By this time she has seen what is recorded of her in the book of life; the good as well as the evil works her hands had done from the dawn of reason until her last breath were brought vividly before her, and the irrevocable sentence has already been passed. It is not for me to judge her. What transpired between her soul and God before she lost consciousness is unknown to any mortal. Perhaps the good Lord dealt kindly with her, seeing, as He does, what is hid from men. It may be that what seems contrary to Christian principles in her was rather the effect of ignorance and human frailty than of downright malice. To all outward appearance her life was far from being a source of edification; but the priest was with her before she died; and, for all I know, God may have pardoned all and admitted her to Paradise. On the other hand, her neglect of religious duties may have proceeded from a bad will. Perhaps resistance to grace was so manifestly voluntary in her as to be inexcusable on every count. Should this be the case, she is surely in hell now. For my part I know absolutely nothing of her present condition of soul; nor do you, my friends.

You can not imagine how glad I am to have this opportunity of speaking to you—I mean the relatives of the deceased. Death will some day come to you. I need not tell you this. From the youngest person here present, to him that is tottering in feeble old age, there is not one that denies the existence of this dreaded, mysterious visitor. But you do not think seriously enough of it. Otherwise you would serve God better; you would take pity

on your souls; you would not live—as I must confess you are now living—in vain. Hence I am glad to have this chance of speaking plainly to you, in order to save you from eternal damnation. My words of admonition do not reach you on Sundays, for I never see you here. Last night the devotion of the Forty Hours was brought to a close in a manner that did honor to the parish at large. I doubt much if any of you put in an appearance to grace the ceremony. During all the time the Blessed Sacrament was exposed in this church, I have not seen one of you enter to do homage to your Redeemer.

What is worse still, should I ask you if you were at Mass last Sunday, none of you could in conscience answer yes. At least you did not attend your parish church. Were I to ask you if you assisted at divine service within the past month, or within the year that is nearing its close, or within the last two years, which of you could in justice say yes? Yet you know that it is a mortal sin to act thus. You keep on heaping guilt upon guilt, as if there were no eternity, no hell, no God. You are aware that to neglect one's Easter duty is deemed a grave offense in the Catholic Church. The penalty in such a case is to be deprived of Christian burial. And you are guilty of this outrage. Can any of you stand up and say truthfully, "I have made my Easter duty this year?" This is not by any means a private matter. Every parishioner has knowledge of it. Of course you have some reason to give for your misconduct. But do you think your excuses will stand before God? I fear not. Then what will become of you? To my knowledge you have been idling on street corners, aye, spending your precious time in saloons, while you should have been here in church assisting at the holy Mass. I could reproach you with more shameful deeds, but I forbear for the sake of your ancestors.

Now I have touched on a bright spot in the history of your family. Tradition has it that forty or fifty years ago nobody gave greater edification, nobody was more exact in what concerns the service of God, at least in this part of the country, than those who bore your name. Since you are their descendants, why do you not imitate them? Where is your self-respect? Where is your family pride? Surely you do not wish to bring disgrace upon the fair reputation of your ancestors. Not long ago a Canadian priest visited me. Among other things he

asked, "Are there any Y——'s in this city?" "Why, yes," I answered, "a goodly number of them." "The Y——'s form the backbone of my parish," he continued. "You could not find better Catholics in a day's journey. Years ago, I am told, some of them emigrated to places hereabouts. They must be fine people. Pray, tell me of them. Are they models in this vicinity as they are in Canada?" I could not answer affirmatively, and so I tried to evade the question. But he insisted so pointedly that I was at length obliged to confess, "Truly they are not as pious as they might be; but I cherish the hope that they will square their actions with the law of God before they die."

Really that was the best report I could give of you. Now, in order that my hope be realized, an important step is to be taken before you leave this church. Death is so uncertain that you cannot promise yourselves another day. Time may not be given you to send for a priest. Besides, death-bed repentances are unsafe assurances to depend upon. Suppose the priest arrives in time, does it stand to reason that after outraging the mercies of Heaven all your life, you can in a moment, by his assistance, jump, as it were, into eternal delight, which is the reward of the just, and not of the wicked?

The woman who lies dead before you rented a pew some weeks ago, when it became manifest that her illness was fatal; and at her request a priest was called to administer the last sacraments. In this she acted wisely. Now I want you to follow her example and that of your pious forefathers before it is too late. Let us begin at once. I request you to advance, place your hand on the coffin and promise to start anew to serve God by attending Mass next Sunday.

For the sake of good example, the husband of the deceased ought to come first.

He came, carried out the instructions to the letter, and shook hands with the pastor. The latter dismissed him with "May God bless you!" spoken so loud and with such feeling that there was many a tearful eye in church. One after another came forward, timidly, meekly, some with moist eyes, and all evidently not without a struggle.

At the end five Our Fathers were said, but I was so full of emotion that I could not speak.

As the silent cortege passed from the church I went to the sacristy and thanked that courageous priest for the lesson he had unconsciously given me. He was surprised when I asked the privilege of shaking his hand. "Do you too wish to mend your ways?" he remarked pleasantly.

N. J. C.

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## A PHYSICIAN'S QUERY.

*Qu.* Will you kindly answer the following difficulty that has confronted me in my own professional career. A patient who had been suffering from diabetes for some time and whom I was attending was suddenly taken with pneumonia, which developed coma. He had been to his confession about two months before this. The priest was called and found the patient in a semi-conscious condition, making some attempt, as I thought, to bless himself. Extreme Unction was administered by the priest, who expressed also the desire to give him Holy Communion. This, in view of the profuse expectoration from which the patient suffered, seemed to me somewhat dangerous, as he might not be able to retain the sacred particle. A relative who attended him concurred with me in this fear, and accordingly the priest desisted.

Was this patient absolved from his sins sacramentally, as though he had actually confessed them with full mental capacity? And did the privation of the Blessed Sacrament affect the condition of the patient's salvation?

I ask this for my own guidance in cases similar to this where the responsibility of such privation largely rests upon the decision of the physician by which the ministering priest is disposed to abide.

MEDICUS SOLICITUS.

*Resp.* When a priest gives Extreme Unction without previous confession, because the patient is morally or physically unable to confess either by words or intelligent signs, the Ritual obliges him to elicit from the patient some sign of sorrow for sin. Such a sign would be the attempt to make the cross with the right-hand, as Catholics are accustomed

to do. Indeed any movement that would even remotely indicate either that the patient is a Catholic or that he feels sorrow for sin, would induce the requisite condition for giving him sacramental absolution such as he receives in confession; for it may be safely assumed that a professed Catholic desires to do what God through His Church requires of him at the hour or when in danger of death. If there be a doubt about the patient's realizing his condition, as when he is in a mere stupor, the priest, after attempting to elicit sorrow for sin, will give him conditional absolution, so that if the patient is disposed he will get the benefit of the sacrament. However, as we never fully know whether a patient who happens to fall into apparent complete coma may nevertheless be conscious of approaching death and of his sins and grieve over them, the duty of the priest is to let him have the benefit of the doubt, and hence always to give sacramental (conditional) absolution before administering Extreme Unction. The sins of the patient, if he be penitent, are thus absolutely forgiven in virtue of the power of Christ committed to the Apostles and their successors, although he has not actually confessed them.

But if the patient is thus absolved from his sins by reason of his inward sorrow for the same, what further need is there of Extreme Unction or of Holy Communion, assuming that the latter can be given without risk of irreverence or inconvenience? Is it not true that a soul freed from sin is in a right condition to enter Paradise? Not necessarily. A father may forgive the theft committed by his son, because the latter is sorry for the act. But if there is in the youth a tendency to peculate and to deceive, his sorrow will not be a sufficient reason for the father to admit him to his business confidence or to a share in his financial responsibilities until he has tried him by a method of sustained correction calculated to eliminate the vicious inclination. Similarly, the forgiveness of sins as an explicit result of a penitent disposition, through sacramental absolution, does not take away the habit of evil inclination to sin for which man may be directly

responsible on account of his former acts or neglects. Whilst this inclination to evil, which life and religion were given him that he might root out by penance and prayer, still clings to his soul, it unfits him for heaven.

Now the Sacrament of Extreme Unction supplies a special grace of strength to the soul by which this tendency is weakened or eliminated. It acts in virtue of the merits of Christ, or, as theologians say, *ex opere operato*. But it is rendered additionally efficacious according to the disposition of the one who receives it with devout consciousness or with a longing to be entirely free from all that can separate the soul from God's love.

In this way we see that Extreme Unction blots out the remnant of sin which remains after sacramental absolution; that is to say, those sins which have not been sufficiently and explicitly recognized or confessed, and also those habits and inclinations to sin which, whilst not actualized, are yet virtually committed by the acquiescence of the soul's inclination. The patient, then, who is unconscious and who therefore may or may not be able to profit by the conditional absolution which the priest gives him before administering Extreme Unction, receives in the latter sacrament a secret grace which, through the merits of Christ and by His institution, supplies the soul with a secret strength, enabling it either inwardly or outwardly to elicit both sorrow for actual sin and a sustained aversion to sin as the primary obstacle to the true happiness in God for which the soul was created. The frequently-noticed revival of vital strength and consciousness on the part of the patient which accompanies the administration of this sacrament, is more easily understood if we remember this principal object of the institution of Extreme Unction. The patient gets a new respite during which he may render more efficacious the hidden grace conveyed to him in the sacred Unction, and make use of the virtue instilled so that he may deliberately renounce all tendency to sin and attest his preference for things eternal to those that satisfied his sinful inclinations before.

It is easily understood how the reception of Holy Communion must add to this revival in the soul of the life-giving principle at a time when the physical and moral faculties are weakened by disease, and claim for their better exercise all the sustenance that can be obtained from the spiritual support and physical contact with the Bread of Life, the Real Presence, Christ Jesus in the Blessed Sacrament.

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## THE PRACTICAL CATHOLIC AND HIS CONTRIBUTION TO THE SUPPORT OF THE CHURCH.

In defining a "practical Catholic" in its January issue, THE ECCLESIASTICAL REVIEW seems to have drawn its conclusion from the condition of affairs that prevailed in this country fifty years ago. It bases its opinion on the authority of Archbishop Kenrick, the pioneer moralist of this country. In quoting the opinion of the venerable Archbishop as given by Sabetti, however, THE ECCLESIASTICAL REVIEW overlooked the reason underlying the Archbishop's opinion which exists no longer in our parishes to-day. In speaking of the obligation of a Catholic to contribute according to his means to the support of his Church, Archbishop Kenrick admits, as does THE ECCLESIASTICAL REVIEW, that there is a just obligation of *contributing something*. "But," continues the Archbishop, "*so long as this obligation is not clearly defined* we dare not judge a man guilty of mortal sin if he does not contribute *his proportionate share,* provided the *pastor does not* suffer want and the other faithful are not overburdened. The person, however, who, in the circumstances described, would refuse to give anything through avarice, seems to be guilty of mortal sin and unworthy of the sacraments." [1]

In the days when Archbishop Kenrick wrote, this was still a missionary country in the widest sense of the term, and the cause of religion here was nobly seconded by generous contributions from abroad. Since then, however, the scattered temporary missions have been organized into independent and self-supporting parishes, many of them incorporated according to the law of the State. Besides, since then, the synods of the various dioceses *have generally decreed and custom has sanctioned* what is to be

[1] Theol. Mor., t. iv, 64.

understood by the obligation of contributing according to one's means toward the support of the Church.

The teaching of the Council of Baltimore,[2] to which THE ECCLESIASTICAL REVIEW refers, is substantially this: "Let no priest deny the sacraments to the faithful for refusing to *contribute to the collections, or voluntary offerings.*"

In general, I would, therefore, define a "practical Catholic" as one who habitually makes a serious effort to observe all the Commandments of God and the Precepts of the Church. On the other hand, I would say that a Catholic "who, *although able, is unwilling to contribute anything* to the support of the Church or priest" is not a "practical Catholic" but rather a "dead beat," who will prove rotten timber in the building up of our Catholic societies.

P. GEIERMANN, C. SS. R.

*Resp.* We have no objection to make in response to Father Geiermann's view, unless it be to say that in criticizing our statement he has misapprehended the point of our contention. That contention was to show that a pastor is not always the proper judge of the extent of a parishioner's liberality toward himself, and that in doubtful cases such a question belongs to the confessor. We dealt with a concrete case in which the question was not so much one of the justice of an obligation, which we conceded, as rather whether a pastor could always make himself the judge of that obligation. Moreover we spoke to a priest—not to the layman whom, nevertheless, we would hardly blame, if the wearisome insistence every Sunday upon this one precept of the Church, often to the neglect of others much more essential, should alienate him from his parish church so that he would bestow his contributions (except the minimum that is obligatory) elsewhere, even if he call forth the censure of his pastor, because apparently he does not contribute "according to his means."

The money quest is notoriously becoming in many parts the absorbing business of the American priesthood, and whilst there is no doubt often a necessity or more often a good reason

[2] III Plen., n. 292.

for this zeal in the effort to build up the Church, it is also frequently an evil. No law of the Church will justify the practice of priests standing at the doors of our churches or in any other way making themselves tax-collectors. The law that forbids any act that could legitimately arouse the suspicion of avarice on the part of the priest is as good to-day as it was when the Plenary Council of Baltimore established it. And the assumption that the missionary conditions of Bishop Kenrick's time made this insistence on the observance of the precept to support the priest more of an evil in his day than it is to-day is refuted by the fact that the same teaching is found in our most recent text-books of Genicot, Sabetti-Barrett, and other reputable authors. Briefly we repeat what we meant to say in our answer to the above-mentioned query, viz. that if we presume to judge a man's practical Catholicity by the amount of his contributions we are sadly mistaking the right of priestly authority and the spirit of the Church.

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## FOREIGN MISSIONS.

Besides the accounts given in our excellent periodical of the Society for the Propagation of the Faith published by Father Frèri, New York, we have the latest summary of missionary activity in Africa given in the December number of "L'Echo des Missions Africaines de Lyon" which presents a striking contrast to the accounts of political activities in the capital of France. The Society of African Missions was established just fifty years ago. What it has accomplished since that time cannot be easily calculated but is written in heaven. At the solemn Mass, celebrated on the last 8 December in the old sanctuary of Fourvière there were present 490 missionaries pledged to continue the work. More than 300 have within fifty years offered their lives as true martyrs of Jesus Christ for the conversion of the Negroes; only one of the original band of fifty years ago survives—the present superior, Père Planque. This glorious band, proud to call itself *Flores Martyrum*, will, it is hoped, be reënforced by not a few of that

large number of French clergy whom the recent legislation at home debars from laboring in their old missions. The African missions need robust and courageous constitutions because the climate and manner of life which the missionary has to face in almost any part of the uncivilized Dark Continent rarely permit him to survive more than a few years. Hence conversions are slow and the work of upbuilding the Church there meets with numerous obstacles from which other missions are free. The difference becomes evident when we compare the progress made in Africa with that of other Foreign Missions, such as in China. An account just furnished us from Shantung, (only one of the several foreign missions on the Hwang Hai or Yellow Sea Coast), reports, after an existence of only twenty-five years, nearly 7,000 baptisms in a single year; of these 4,313 are of adults. Of the fifty-eight priests who attend the mission 12 are natives, that is, one-fifth of the vocations to missionary life is furnished from the converts or their children. Such a condition is impossible in Africa, and there is no prospect for many years to come that the native element can furnish any adequate material either for the priesthood or for the religious life. The most that can be hoped for from the limited intelligence and good-will of the natives, especially under the difficult conditions, on the part of our missionaries, of acquiring a knowledge of the native language, etc., is that the negro converts will furnish catechists and teachers for the children.

In the meantime it is a source of encouragement to note the growing interest that is being taken by our clergy and people in the mission work among our own Negroes and Indians. The Josephite Fathers have apparently renewed their energy under their present leadership for the religious education of the negro. On the other hand, Father Ketcham, apart from the regular diocesan mission work for the Negroes and Indians, reports admirable results from the energy of the Society for the Perservation of the Faith among the Indian children. Here the diocese of Cleveland takes the lead, and the gain altogether over the previous year's report is $8,444.

Probably the most efficient, thought silent, laborers in bringing the Indians and Negroes to the true faith are the Religious Sisters of the Most Blessed Sacrament.

From an article in the "Indian Sentinel" (941 F St., Washington, D. C.) it appears that these nuns under the direction and management of Mother Katharine Drexel have already established a number of religious houses, schools, industrial institutes and homes in which Indian and Negro children are trained and cared for, whilst adults are being instructed in both religious and secular pursuits calculated to make them self-respecting and trustworthy members of society. An altogether admirable feature of this Religious Institute is the disposition of its members to assist—without interference with their own observance—other needy religious corporations willing to work for the Indians and Negroes. How sadly such labor is needed may be gleaned from certain facts stated in an appeal of Mother Drexel for candidates among our young women who might be disposed to make the sacrifice of their talents and services in behalf of this work. There are within the fold of the Church about 250,000 Negroes, and 100,000 Indians; these must be preserved in the Faith. Outside the fold there are some 10,000,000 Negroes and 110,000 pagan Indians to be gained to Christ. In her appeal Mother Katharine writes:

The Church teems with the history of lives of women—noble, self-sacrificing souls—who, hearing the Pleading Voice from the tabernacle whisper to their hearts, "Hearken, O daughter, and see, incline thy ear, forget thy people and the house of thy father," turned not a deaf ear to the pleadings of their Eucharistic Lord. They went forth into strange and barbarous lands to bring to those sitting in darkness and in the shadow of death the glad tidings of the Gospel.

"How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things." Here in these United States, at your very door, lies a vast missionary field, one that would satisfy even the great heart of a St. Francis Xavier, millions of souls crying to *you* for the Bread of the Word

—Ethiopia is indeed stretching out her hands. The Church is urgently calling for the furtherance of Christ's Kingdom. The Divine King Himself, from the Throne of His Love, bids you "Go, teach all nations."

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## FACULTY OF BLESSING THE CROZIER BEADS EXTENDED.

For a long time the faithful everywhere have been anxious to obtain the so-called Crozier beads to which unusually large indulgences are attached. These beads could be blessed only by the Crozier Fathers in Belgium or in Holland, and the fact that it was unlawful to sell beads so blessed, under any pretext, made it difficult for many persons to get them except by going directly to one of the monasteries where the Crozier monks reside.

Of late the Holy See has extended the privilege of blessing the beads and of attaching to them the Crozier Indulgences, that is, 500 days for the recitation of each Pater and each Ave, without the condition of meditating upon any particular mystery, as is necessary for gaining the Indulgences of the Dominican Rosary. The Passionist Fathers have for some time enjoyed this privilege of attaching the blessing of the Crozier Indulgence to ordinary beads; and now Mgr. Cadène, the editor of the "Analecta Ecclesiastica," informs us that the Holy Father has given to the S. Congregation the power of granting this faculty to any individual priest who may apply for it in due form with the approbation of the Ordinary of the place where it is to be used. The manner in which application for the privilege is made may be seen in one of the documents of this issue, where it is granted to the above-mentioned Roman Prelate. The petition should be endorsed by the bishop.

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## ANNIVERSARY OF THE DEDICATION OF A CHURCH.

*Qu.* Our Ordinary, being under the impression that every church dedicated (blessed) according to the solemn ritual by the bishop was obliged to celebrate the anniversary thereof, ap-

plied to Rome for an indult by which the "Festum Dedicationis omnium ecclesiarum Dioeceseos" might be celebrated on a certain fixed Sunday. This was granted.

Some one now has raised a doubt about the application of the indult, saying that anniversaries of consecrated churches only are celebrated in the liturgy, and that the feast above-mentioned concerns only those priests who are attached to churches solemnly consecrated, which are comparatively few. Is this correct? Moreover, is the titular of a church to be celebrated independently of the anniversary of the dedication, and as a "duplex I classis?"

*Resp.* It is true that ordinarily the anniversary of the solemn blessing of a church is not liturgically commemorated. Nevertheless the indult which grants for one fixed day the celebration of the anniversary "Dedicationis omnium ecclesiarum Dioeceseos," includes and obliges all churches in the diocese to celebrate the common anniversary, whether they are consecrated or simply blessed. The only difference in this case is that the common anniversary is a "festum primarium" for consecrated churches, and a "festum secundarium" for churches merely blessed; that is to say, if another feast of the first class, such as the titular of the church, occurred on the same day, it would yield to the dedication anniversary in the case of the consecrated church, whereas it would take precedence over the common anniversary "dedicationis omnium ecclesiarum dioceseos" in churches only blessed.

The commemoration of the dedication of particular churches is, of course, omitted.

All this is clear from two decrees of the S. R. C., one of 9 July, 1895 and the other of 24 March, 1901. "Anniversarium Dedicationis Omnium Ecclesiarum Dioeceseos, quod uno eodemque die celebratur, recolendum est ab omnibus et singulis de relativo Clero, quibus Indultum favet, sub *ritu duplici primae classis cum Octava,* sive benedicta tantum fuerit, cujuscumque particularis alterius ecclesiae Dedicationis festo omisso." — "Hujusmodi festum est *secundarium* pro illis ecclesiis quae consecratae non sunt."

The titular feast of each church must be celebrated separ-

ately every year "sub ritu dupl. I cl. cum octava," by all the clergy "quibus ecclesia propria est" (S. R. C., 9 July, 1895; 5 June, 1899; 14 March, 1903). The titular of the cathedral must be celebrated by all the priests of the diocese—"cum octava" by the secular clergy, "sine octava" by the regular clergy (S. R. C., 9 July, 1895).

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**THE PRIVILEGE OF THREE REQUIEM MASSES EACH WEEK.**

*Qu.* In our diocese the faculty is granted "celebrandi missam de Requie ter in hebdomada etiam occurrente festo duplici." Does this mean that we are free to celebrate three Requiem Masses on double feasts, even if there occur three semi-doubles in the same week when three additional Requiem Masses might be said?

*Resp.* If we may judge from a decision of the S. R. C. in an analogous case, the above-mentioned faculty allows a priest to celebrate three Requiem Masses on doubles, besides those to which the general rubrics entitle him on semi-doubles.

According to an apostolic indult (30 July, 1863), the dioceses of Savoy obtained for their churches the privilege "ut tribus vicibus in qualibet hebdomada, occurrente licet ritu duplici, cani valeant Missae de Requie, exclusis tamen duplicibus I et II classis, festis de praecepto servandis, feriis, vigiliis, octavisque privilegiatis. Cum autem Indulti non eadem sit in omnibus interpretatio, quaeritur: Num liceat cantare missam de Requie tribus diebus ritus duplicis, etiamsi in hebdomada festa ritus inferioris inveniantur?—Sacra porro Rituum Congregatio rescribere censuit: *Affirmative.* (Die 18 Decembris, 1878.)"

Although there is here question of a "missa cantata," the principle on which the solution appears to be based remains the same, and since the term "celebratur" in the above-mentioned diocesan faculties includes the "missa cantata" no less than a low Mass, we may assume that the privilege is to be interpreted in the widest sense compatible with the definite rubrical prescriptions or the express limitations of the wording of the faculty.

## THE PROPER MASS FOR THE FEAST OF OUR LADY OF GUADALOUPE.

*Qu.* We had the feast of B.V.M. de Guadaloupe on 12 December. As our Missals had no proper, we took the *de communi.* The latter was, however, a votive Mass. Should we have conformed to the rubrics of a votive Mass?

*Resp.* Although the form of the Mass is that of the votive Mass when there is no "propria," the rite to be observed is that of the feast. Hence this Mass would have to be celebrated with Gloria, Credo, etc., as prescribed in the Mexican ordo.

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## CAN WE GIVE COMMUNION TO THE SICK (CHRONIC) WHO ARE NOT FASTING?

*Qu.* I am informed that the Holy See, taking occasion from the Decree which recommends daily Communion to all the faithful, including children who have made their First Communion, has granted permission to give Communion, likewise, to the sick who cannot easily observe the prescribed fast, although they are not in danger of death, and do not therefore receive the Blessed Sacrament as Viaticum which would dispense them from the fast. Is this correct? I have not seen any such statement in the REVIEW and therefore hesitate to act upon the permission, for fear it may not be really authentic.

*Resp.* This question which had been under discussion for some time has now been settled by a decision of Pius X, dated December 7, 1906. Accordingly persons who have been ill for a month or longer without any definite hope of speedy recovery may, with the advice of the confessor, receive Holy Communion after partaking some liquid food (aliquid per modum potus). Religious in house where the Blessed Sacrament is preserved, or where mass is periodically said, enjoy this privilege twice a week; others twice a month.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

**1. Non-Biblical Testimony Concerning Jesus Christ.** E. Preuschen has published a work containing the so-called "Antilegomena," the relics of the non-canonical gospels, and the remnants of the primitive Christian traditions.[1] Those readers who are acquainted with Edgar Hennecke's "Neutestamentliche Apokryphen"[2] will, no doubt, find in Prof. Preuschen's work a most interesting supplement to Hennecke. Not as if Hennecke were the only writer on the New Testament Apocrypha which appear in his work; as many as sixteen contributors are enumerated in the beginning of the book, and among them the name of Dr. Erwin Preuschen is given as the author of the "Introduction to the Acts of Thomas."

A. Seitz has published a study on the testimony to Christ coming from infidel sources of classical antiquity.[3] Among the classical authors considered by Seitz as witnesses to Jesus Christ, Flavius Josephus, Suetonius, Tacitus, Celsus, Lucian, Porphyry, Julian the Apostate, and the author of the life of Apollonius of Tyana deserve special mention. The writer repeats also the Talmudic contentions, or rather blasphemies, concerning the birth and boyhood of Jesus. We fail to see why Christian writers should repeat these fables which possess little or no apologetic value, and satisfy rather the curiosity than the intellect of the reader.

Seitz defends in his pamphlet the authenticity of the celebrated passage of Josephus, Antiqu. XVIII. iii. 3, and thus agrees with the opinion expressed by M. E. Revillout in the

[1] Giessen, 1905. Töpelmann.

[2] Tübingen und Leipzig, 1904. Mohr.

[3] Christuszeugnisse aus dem klassischen Altertum von ungläubiger Seite. Köln, 1906. Bachem.

"Intermédiaire des Chercheurs et Curieux," that "the historian Josephus . . . strongly blames the conduct of the high priests of the family of Annas who condemned Jesus whose divine mission he himself recognizes." M. Paul Argelès appealed to the authority of M. Edouard Dujardin against M. Revillout's opinion. M. Dujardin stated expressly that the historian Josephus, though writing only fifty years after Jesus' death, is wholly silent about the Master, or at best mentions him in a passage that is avowedly interpolated. And when M. Argelès urged M. Dujardin to explain himself more fully on this question, the latter excused himself, pleading lack of time. "All I can tell you," he wrote, "is that it is agreed on all hands that the passage of Josephus is interpolated; opinions differ only as to the question whether the passage is wholly apocryphal or only a gloss." Dr. Billard took exception to the contention of M. Dujardin, appealing to Renan's opinion on the question in order to show that critics do not unanimously maintain that the passage in Josephus is interpolated. He quotes Renan's own words: "I believe the passage on Jesus is authentic as a whole. It is in perfect keeping with the taste of Josephus; if this historian has mentioned Jesus, he must have spoken of him precisely in this way. One feels only that a Christian hand has retouched the piece, adding a few words, without which it would have been almost blasphemous, and perhaps also omitting or modifying a few expressions." Dr. Billard himself considers it impossible that the passage in Josephus in its present simple, dry, and colorless form should have been interpolated. A Christian interpolation would not have needed the later correction, "if it is allowed to call him man." The reader will find a more detailed account of the whole question in the "Intermédiaire des Chercheurs et Curieux." [4]

Last spring some of our monthly and even daily papers published the account of a find that had been described in the April number of the "Journal des Débats." It was an-

[4] LIII, 553, 621, 685, 732, 789, 900; LIV, 13, 59, 180, 229.

nounced that the letter concerning Jesus written by Publius Lentulus to the Emperor Tiberius had been discovered in the library of the Lazarist Fathers in Rome. The letter pretends to have been written about the time when our Lord began His public ministry. It gives a detailed description of the personal appearance of Jesus, a description which is both minute and reverential. At the same time, the letter bears the marks of its spuriousness on its very front. Lentulus was not Governor of Judea, but of Syria; at the time of Tiberius, this Lentulus would have reached an almost impossible age; again, he would have considered Jesus as the new king predicted by the Sibylline oracles, without recognizing his divine mission.

The find of the Letter of Lentulus is, however, interesting and important on account of its possible relation to the letters said to have been written by Pilate to the Roman Emperor. If the former can be shown to be a copy of, or an extract from the latter, the authority of the pretended letters of Pilate would grow considerably. Pilate is said to have written twice concerning Jesus: first, he told the Roman Emperor about the miracles worked by the obscure Galilean; again, he reported our Lord's resurrection. It is said that in consequence of Pilate's letters the Emperor Tiberius asked the Roman Senate to admit Jesus as the thirteenth of the Roman greater gods, and that, on the Senate's refusal to do so, one of the senators exclaimed: "You refuse Christ as the thirteenth; he will come as the first." These questions are more fully discussed in the reports of the second Congress of Christian Archeology.[5]

M. Revillout has published a curious study on certain data concerning our Lord, contained in the Coptic gospels, especially the Gospel of the Twelve Apostles.[6] According to this source, the enmity between Pilate and Herod sprang from the fact that Pilate did not oppose the scheme of making Jesus king. They became reconciled as soon as Pilate abandoned the cause of Jesus, and condemned him to death. But after the resurrection, we are told, Pilate returned to his first

[5] Atti del secondo congresso di archeologia christiana, p. 10.

[6] "Intermédiaire des Chercheurs et Curieux," 30 May, 1906, pp. 790-794.

friendly feelings toward Jesus, and wrote concerning him to the Roman Emperor. We refer the reader to Graffin's "Patrologia Orientalis"[7] and to the April and July (1904) numbers of the "Revue biblique"[8] for fuller information on these questions.

It has been maintained by some of our modern critics that the doctrine preached by Jesus in the Sermon on the Mount was almost bodily taken from the doctrine of the Jewish Rabbis. It cannot be denied that there is a tendency on the part of certain recent writers to construe similarity into identity, and to explain similarity of thought in various authors by the theory that the later ones must have borrowed their ideas from the earlier sources. Dr. Erich Bischoff directs his "Jesus und die Rabbinen"[9] against the writers of this tendency. He admits that one may speak of a Jewish background of the Gospels, seeing that Jesus speaks to the people so as to be understood by them. He presupposes, therefore, certain Jewish customs, conditions, and ideas; at the same time, Jesus surpasses the Rabbis not merely in the form in which he presents his doctrine, but also in its contents. Bischoff gives us a practically complete list of the Rabbinic sayings, which may be in any way connected with passages in the Gospels; moreover, he determines the time to which they belong, by appealing to the chronology of the Rabbis and to other characteristic notes. In the light of all this it becomes clear how misleading are the recent writings in which Rabbinic expressions dating from the fourth century are represented as sources of the teaching of Jesus.

Dr. Alfred Jeremias is an enthusiastic Babylonian scholar; consequently he is prone to extend the field of Babylonian influence to its extreme limit. We will not now deal with the

[7] Les Apocryphes coptes. Les Évangiles des douze apôtres et saint Barthélemy, texte copte, traduction française par E. Revillout. Paris, 1905. Firmin-Didot et Cie.

[8] L'Évangile des douze apôtres récemment découvert.

[9] Jesu Bergpredigt und das Himmelreich in ihrer Unabhängigkeit vom Rabbinismus. Schriften des Institutum Iudiacum in Berlin. No. 33. Leipzig, 1905. Hinrichs.

author's views as to the affinity between Old Testament facts and principles, and those of the Babylonian world; we only draw attention to his pamphlet entitled "Babylonisches im Neuen Testament."[10] It is gratifying to note from the start that Jeremias does not favor the views advocated by Prof. Friedrich Delitzsch in his third "Babel-Bibel" Lecture. According to the latter writer the peculiarity of Christ's teaching flows from the peculiarity of Galileo-Samaritan thought, and this results, in its turn, from the fact that the country had been colonized by Babylonians. Dr. Jeremias places the Gospel proper outside all contact with the Babylonian world; at the same time, he discovers the picture book of the ancient world, and allusions to primitive myths and ideas, in the history of the infancy, in the Apocalypse, in certain Paulinian ideas, and in many stereotyped expressions. We need not say that many of the writer's positions are quite untenable not only from a Christian, but also from a logical, point of view; at the same time, some of the suggestions made by the author will be incorporated into our future commentaries on the New Testament.

Dr. Friedländer belongs to the number of recent writers who project Talmudic ideas and conditions into the time of Jesus Christ, in spite of the fact that even the Mishna contains few definite data concerning the time preceding the destruction of the Temple. The author feels the difficulty arising from the scarcity of Mishnaic allusions to the Messianic movement; but he tells us that the writers of the Mishna considered this subject as dangerous to the reader. After thus inverting the chronological order of Christian and Talmudic ideas, Dr. Friedländer is able to raise his voice against the so-called Seminary—Theology, contending that the knowledge of the Talmud is a necessary pre-requisite to the study of early Christianity.[11]—H. Vogelstein has given us a similar study.

[10] Leipzig, 1905. Hinrichs.

[11] Die religiösen Bewegungen innerhalb des Judentums im Zeitalter Jesu. Berlin, 1905. Reimer.

He maintains that the apostleship of the New Testament must be explained, in its beginning, from the idea of the Jewish apostleship. He sees an allusion to the latter in II. Par. 17: 7-9. The Jewish apostles wrote encyclical letters, collected money, and performed other religious or national duties of a similar nature. The writer has the good grace to grant that the Christian idea of apostleship changed completely in its later development.[12]

G. Wohlenberg has contributed to the "Neue Kirchliche Zeitschrift" (XVI. 605-632) a study on the application to the New Testament of the recent method of Comparative Religion.[13] He complains of the confusion of the ideas of baptism, of the last supper, and especially of the personality of our Lord caused by the modern writers. J. M. S. Baljon has investigated the bearing of the recent results of Comparative Religion on the treatment of the New Testament.[14] He concludes that the parallels between Christiainty and certain non-Christian religions are often striking; but they are only accidental, and do not imply any dependency. Christianity can be fully explained, the writer informs us, by means of the Old Testament, of the later Jewish tenets, and of Hellenistic philosophy. H. Holtzmann has published a most interesting synopsis of the recent movement in the field of the history of religion, and of its reaction.[15] He emphasizes especially the progress made in the study of the later syncretistic Judaism, while he wishes to transpose into another field the question of the independence of Christianity. Studies on similar subjects

[12] Die Entstehung und Entwicklung des Apostolats im Judentum. Monatschrift für Geschichte und Wissenschaft des Judentums, XLIX, 427-449.

[13] Die religionsgeschichtliche Methode und ihre Anwendung auf die neutestamentliche Forschung.

[14] Die Früchte des Studiums der Religionsgeschichte für die Behandlung des Neuen Testaments. Theologische Studien und Kritiken, 1906, 50-85.

[15] Neutestamentler und Religionsgeschichtler. Protestantische Monatshefte, X, 1-16.

have been published by P. Fiebig,[16] Oldenberg,[17] and Lagrange.[18]

**2. Recent Protestant Lives of Christ.** Dr. Albert Schweitzer, of Strassburg, has published a history of the study of the life of Christ from the time of Reimarus to Wrede.[19] The writer eliminates all that is due to the reverence and faith of the Church. Not as if there were no reverence for Jesus at all; but that reverence is of the kind to one who is only a man, though perhaps the greatest of all religious men. At the same time, the work is full of interest, however sad it may be. One who masters it may consider himself as fully abreast of the present critical views on the life of Jesus Christ, though such a position may not be very desirable. If the work be considered in itself, it has been written on a large scale, and is the fruit of painstaking study.

We come now to a sadder book than that of Schweitzer; the reader will not be surprised at this, if we tell him that the work is by Prof. Otto Schmiedel.[20] Schmiedel is a more negative critic than Schweitzer; he indulges in a polemic against the critics who disagree with him, especially against some statements in Schweitzer's work. It is hard to find a writer more extravagant and more ingenious in defending his extravagant ideas than Prof. Schmiedel. In the present book, e.g., he endeavors to identify Nathanael with the Apostle St. Paul, and he devotes not inconsiderable space of the Appendix to the defense of this extraordinary opinion. Prof. Schmiedel's extreme views on the life of Jesus are perhaps still better understood, if we consider his relation to previous critics. Schweitzer had drawn attention to three great alternatives

[16] Babel und das Neue Testament. Tübingen, 1905. Mohr.

[17] Altindisches und Christliches. Zeitschrift der deutschen morgenländischen Gesellschaft, 1905, 625-628.

[18] Notes sur le messianisme au temps de Jésus, Assumptio Mosis. Revue biblique, N. S., II, 481-514.

[19] Von Reimarus zu Wrede. Eine Geschichte der Leben-Jesu-Forschung. Von Albert Schweitzer, pp. viii, 418.

[20] Die Hauptprobleme der Leben-Jesu-Forschung. 2d ed., pp. viii, 124.

in the Leben-Jesu-Forschung: the first is that of Strauss, either a purely historical or a purely supernatural Jesus; the second is that of the Tübingen School and of Holtzmann, either synoptic or Johannine; the third alternative is either eschatological or non-eschatological. Schmiedel joins the three as so many necessary steps to the historical Jesus: we must eliminate the supernatural, we must refuse to recognize the Fourth Gospel, and we must discard the eschatological. What remains is according to Schmiedel the historical Jesus.

Prof. P. W. Schmidt, of Basel, is less shocking in his life of Christ, but perhaps more dangerous than Prof. Schmiedel.[21] Both writers agree in their intention of writing a history of the life of Jesus not for the learned so much as for the general public. In fact, Schmidt's work bears the expression *Volksausgabe* on the very title-page. And where is the special danger in this book? It lays stress merely on the human side of Jesus. It emphasizes Jesus' true humanity to such an extent as to suggest that he never, and in no way, transgressed the bounds of humanity during the years of his earthly life. The Christian knows that, though in Jesus we have something that is purely Divine, we find no complete reality in him that is purely human.

The human side of our Lord's life is also unduly emphasized by Wilhelm Hess in his two recent pamphlets on the subject.[22] The two pamphlets supplement each other so as to present a complete treatise, if they are taken together. However sad it may be for the true believer in Christ's Divinity to notice the publication of popular books like the foregoing, we take comfort in the phenomenon in spite of its sadness. We appear to be coming nearer to the very person of Jesus, and therefore nearer to the truth. Negative criticism, in its first step, asked, Do the documents of the New Testament belong to the first or the second century? This was sad enough, but the ques-

[21] Die Geschichte Jesu, pp. viii, 179.

[22] Jesus von Nazareth; im Wortlaute eines kritisch bearbeiteten Einheitsevangeliums, pp. xv, 77. Jesus von Nazareth in seiner geschichtlichen Lebensentwicklung, pp. vi, 126. Tübingen, 1906. Mohr.

tion was decided in favor of the first century. Then criticism, in its second step, asked, Are the first-century documents of Christianity historical or are they partly fictitious? is the figure of Jesus as set forth in the Gospels, a historical figure, or is it partly historical and partly the result of the faith of the Church fashioning for itself a figure of Jesus in the interests of the edification of the believers? Negative critics assume, though the proof for the truth of their assumption is lacking, that the figure of Jesus as set forth in the first-century documents of Christianity is, partly at least, the result of pious, however unconscious, fiction. Hence, criticism, in its third step, asks, What is historical in the figure of Jesus as set forth in the Gospels, and what is the result of faith? It endeavors to eliminate from the historical figure all that may plausibly be assigned to the action of the faith and reverence of the Church.

And why did we say that we take comfort in the phenomenon as we have described it? Because it brings the critics face to face with two questions which will destroy the very basis of their present position. First, they will have to ask themselves concerning the capacity of the early Church to undertake a process like that assigned to her. The early Church was rather immature and receptive than originating and reflective. The early Christians were not familiar with any Messianic ideal after which they might have fashioned the belief concerning Jesus. The Messianic conception of Judaism was quite different from the Jesus as described in the Gospels. Secondly, whence did the first disciples derive that reverence for Jesus which induced them to endow him with all the glory which the Gospels bestow on him? Hence, if criticism is logical, it will have to face difficulties implied in its present unlogical assumptions, which ought to make it retrace its steps in order to re-examine the foundation of its present position.

# Criticisms and Notes.

**HISTORICAL TRIBUTE TO ST. THOMAS' SEMINARY, at Poplar Neck, near Bardstown, Kentucky. By the Rev. Wm. J. Howlett. B. Herder, St. Louis, Mo.**

Here is a book that will be read with profit by many, and with interest by all who are solicitous about the welfare of the Church in America. It is a book written *con amore*, but it is a tribute of the head as well as of the heart. It implies considerable historical research, and gives us the benefit of the reflexions of a missionary's wide and fruitful experience.

St. Thomas' Seminary was "born on a flat-boat at the Pittsburg docks, when Bishop Flaget, Father David, and several young students went on board to proceed to their future home in far-off Kentucky." Bishop Flaget and Father David, both Sulpicians, were convinced that to give to Kentucky priests formed after the Apostles, a seminary was imperative. The beginnings of its history read like the pages of a romance. It flourished, increased, brought forth wonderful priests—priests cast in n heroic mould — forty-four candidates in less than ten years! When the saintly Flaget, yielding to the stress of circumstances, had to relegate St. Thomas's Preparatory Seminary to a minor position and look to the colleges as substitutes therefor, vocations grew scarce and Kentucky no longer supplied priests in sufficient number to meet the demands of the growing missions. Bishop Spalding recognized the barrenness of vocations and was compelled to go abroad for material to fill the breaches made by time and toil in the ranks of the priestly sons of old St. Thomas. He wrote: "Experience shows that many of the seminarians had their vocations shaken by being thrown so much in contact with the youth of the world; while scarcely a candidate for the ministry was obtained among those who received their education at the college." Therefore, one of his first acts after consecration was to arrange for the re-opening of St. Thomas' Seminary. He appointed the Rev. Francis Chambige superior at St. Thomas's. Under Father Chambige's administration, the

Seminary met with most gratifying success. At first the students were few, but gradually the boys of Kentucky gathered in numbers to begin the rough but thorough tutelage which led to the altar and filled the diocese in later years with an abundance of missionary priests—not unworthy successors of the pioneers of early days. In 1869 the institution was finally closed for all time.

"Its closing," says Father Howlett, "I believe, was a loss, not only to Kentucky but beyond it, where that old institution, like no other, was 'wont to stretch forth its branches into the sea and its boughs unto the river.' . . . It was essentially a Preparatory Seminary, and was equipped to receive boys and young men when the signs of a vocation appeared, whether they were ready for the higher studies or only for the Latin Grammar. Its training was with the idea of the priesthood paramount. It encouraged no other aspirations and opened no other prospect. It was pleased that the majority of its students had never been through any secular college, where secular ideas fill the air and where secular aims prevail. St. Thomas's got them when their characters were in the course of formation, and could use its mould on fresh material. It was not obliged to put its training over an underlying stratum of worldly thoughts and ambitions, which might come to the surface in eruption in an evil moment. In this way it saved many vocations and made all more free from temporal considerations."

If I mistake not, this is one of the paragraphs wherein Bishop Matz assures the writer he has struck "the right key." Indeed this is the lesson to be gleaned from this history of St. Thomas' Seminary. When this preparatory seminary flourished, worthy youths crowded its halls, fired with the noble desire of giving their lives to the privations of the Kentucky missions. When St. Thomas's languished, the Church in Kentucky likewise languished. The harvest indeed was great, but there was none to replace those worn out with the heat and the labor of the day. When St. Thomas's was again placed in her rightful position of fruitful mother of vocations, she vindicated the wisdom of Spalding by speedily repairing the inroads of time among the pioneer clergy with a band of priestly sons worthy of the old traditions and racy of the soil. And lastly when the mistake was made of abolishing this institution most vital to the perpetuation of the glorious tra-

ditions of the diocese, again vocations among her youth diminished and priests had to be procured from elsewhere.

At all events, St. Thomas's fulfilled excellently one of the essential functions of a preparatory seminary in attracting and fostering vocations of the right sort. Would that there were a St. Thomas's Preparatory Seminary in every province, if not in every diocese of our country, to secure for future generations a body of priests in touch with the people whom they serve and emulating the devoted, self-sacrificing, industrious missionaries of old. In many States the people are crying for bread and there is none to break it to them. "Bishop Flaget never told the poor people that he would send them a priest when they were able to support one in any definite style; he sent the priest and the priest went without complaining and did the best he could for the people. The support came somehow. If the Kentucky missionaries did not originate the saying that man wants little here below, they at least proved it to be a fact." Such priests, however, do not spring up like mushrooms. The germs of a vocation must—if not always, at least very generally—be tenderly guarded and cultivated in the solitude and in the enlightened and pure atmosphere of a preparatory seminary. Exceptionally good and well-equipped homes are becoming rarer from day to day, and where there are few of these, a preparatory seminary becomes so much the more imperative. The world does not inculcate the spirit of unworldliness, nor the spirit of self-sacrifice. And without the spirit of self-sacrifice, what is a priest but an empty cymbal—neglecting the sick, the ignorant, and the poor; going to pieces in inactivity; ever grasping for the almighty dollar; domineering over their flocks; perhaps wire-pulling for rich or high places, and never undertaking anything without asking the question, "What is there in it for me?" God help the diocese where among priests the "first inquiry about a mission or a parish is concerning the comforts, the salary, and the perquisites!"

I arise from the perusal of the *History of St. Thomas's Seminary* with this thought: Are hospitals, homes for the aged, asylums for the poor and afflicted, refuges for the erring, nay, colleges and universities as necessary as are institutions of piety and learning where vocations may be fostered and young men be suitably trained for the sacred priesthood? If not,

little marvel that Pius X, as well as Leo XIII, so strenuously insists upon the establishment of preparatory seminaries wherever they are at all feasible.

HENRY BRINKMEYER.

**SYNTHETICA. Meditations Epistemological and Ontological. By S. S. Laurie, LL.D. In two volumes. Vol. I, On Knowledge, pp. xi-321; Vol. II, On God and Man, pp. x-416. London and New York: Longmans, Green, & Co. 1906.**

**CONCEPTS OF PHILOSOPHY. By Alexander Thomas Ormond. New York: The Macmillan Co. 1906. Pp. xxxi-722.**

**THOUGHT AND THINGS. A Study of the Development and Meaning of Thought or Genetic Logic. By James Mark Baldwin. Vol. I, Functional Logic or Genetic Theory of Knowledge. New York: The Macmillan Co. 1906. Pp. xiv-273.**

The books here introduced have an interest for the Catholic student of philosophy inasmuch as they are the product of writers who are eminent in their respective fields and who as professors or lecturers at influential centres of learning may be expected to indicate to some degree certain trends of present-day reflective thinking. The first of the trio, *Synthetica,* the work of a veteran philosopher and educator, embodies, mainly in its second half, the Gifford Lectures delivered by the author at the University of Edinburgh in 1905-1906. The Gifford Lectureship, the reader may know, is a foundation established by Lord Gifford for the delivery of annual lectures on Rational Theology at the Scottish universities. Such eminent writers as Caird, James, Haldane, and Royce have preceded Mr. Laurie in this position. Those who have read Professor Royce's profound and at the same time subtle, not to say elusive, discourses collected under the title of *The World and the Individual*[1] are aware what strong metaphysical meat the Giffordese auditors are capable of accommodating and, it may be surmised, assimilating. But the food offered them by the American Professor is almost light confectionery in comparison with the massive joints, loins, and shoulders, set before them by the recent Scotch lecturer. Both authors have evidently drawn upon Hegel for much of their material; but, while Royce subjected the total to that refining literary art whereof he

[1] Macmillan: New York.

is so skilled a master, Mr. Laurie gives us the heavy German meats almost unbaked and certainly ungarnished. Not that the latter writer is an out-and-out Hegelian. On the contrary, he repeatedly expresses his dissent from the author of the *Logik,* and indeed seems to classify his own system as Natural Realism rather than Idealism and as pluralistic rather than monistic. Nevertheless the substance of his thought is on the whole identical with that of Hegel and most readers will probably not deduct much difference.

Mr. Laurie starts from the "Actualisation of Consciousness" and claims to find implicitly involved therein not only the knowledge but the existence and the very nature of the Absolute, i. e. God. The reasoning whereby he endeavors to establish this claim is extremely subtle and elaborate and can be only very imperfectly suggested here. Consciousness, he says, first reveals itself as Feeling, the object of which is Universal Unconditioned Being. Before we go farther, let the reader unused to Hegelian literature not be distracted by the lavish employment of capitals. Mr. Laurie is exceptionally generous in this respect. Unfortunately, he is somewhat indiscriminating and at times perplexing. Not infrequently the same term will now be signalized by the great initial and a few lines afterwards be degraded to the rank of the insignificant minuscule. But to return. The second plane of Mind is "Sensation in its earliest form as feeling of an 'other' *there* opposed to and negating subject *here.*" At this stage "the Feeling-subject is introduced to the vast diversity of the existent universe as constituted of separate and determined 'particulars' negating the subject and each other; these in a confused way it receives, reflexes, and appropriates for itself—a still vague and restricted consciousness." The third stage is "Sentience where the subject receives and reflexes the separate totals in presentation as given *coördinated totals* . . . diverse single totals in relations of Space and Time and Motion and acting in each other." This plane is Attuition, which is "a quasi-perception and an *implicit judgment.*" From the Attuitional subject emerges "a free energy in order to 'grip' and 'know' the world including itself." This is the fourth plane of the evolving mind-subject and is called "Reason or the Subjective Dialectic." "Reason straining toward a further insight predicates though it does not quite attain a still higher plane called Intuition."

Corresponding to these diverse ascending planes of the "subject-entity" there are degrees in the evolution of the Object. "Absolute Unconditioned Being unfolds its inner nature as an externalized infinite series of finites, but this is not as an aggregate which may or may not settle down into a system but as an evolving and continuous process which as evidently ordered we call *Law*. At a certain point of evolution, the stage of "Life" has been reached—it matters not here, whether that first life be animal or vegetal. Unless the creative energy is to be at this point arrested, the next evolution of the Divine nature would seem to be in its character inevitable; for the full expression of a conscious and self-conscious Being, if such be the nature of the Source, next demands the finitizing of feeling and consciousness. The inanimate world thus and then begins to find in feeling and conscient entities its meaning reflected. That which lies hidden in the non-conscious world passes into feeling and consciousness, revealing itself to individual mind within the range of the capacity of each evolving stage. Just as the system emerges from Infinite Mind, so it finds its terminus and completion as a finite externalization in finite mind. Finite mind itself, like all Nature, then starts on a process of evolution; it moves from the rudimentary and simple to its complex fulfilment in reason which brings with it a consciousness of consciousness. At this stage finite mind becomes equal to the comprehension of the mighty Whole and can through man place back in God the image of His own infinite activity and proclaim Him as the All in All, The One, The Absolute."

Now the Absolute as thus implicit in "actualized consciousness" is "a Synthesis summing up in its subjective side the Feeling of Being and the Knowing of the universal process (of Nature) as teleologic-causal dialectic, comprehending the Negation whereby alone individuals are possible whose function is to be themselves and so far as they are individuals to resist the Universal while yet living, moving and having their being in it and truly finding themselves only in the whole." On its object side "the Absolute Synthesis is God" externalized in the finite world and reflected into man and "as gathered up and reflected by man into the universal." It is "the Absolute Notion or Idea, and this is God." But the Notion is a One in many. The One contains the many, permeates the many, while the moment of ne-

gation which alone makes a finite world possible saves the many for itself; although ever within the One which it can never escape. The Absolute Synthesis, subjective-objective, however, is only the sum of "the Man sphere of Being. It is not and cannot be the Synthesis of the Absolute." The following are the moments in said Synthesis: 1. At the root is Absolute Unconditioned Being, object of Pure Feeling, of which we can only say it is given as the Potential of the Actual and possible;—the implicit of the explicated world. *In se* and *a se*, it is beyond our ken save as a fact, till it Becomes; that is to say, reveals itself in the "Other" of itself. It is the One out of which the Many proceeds and *in which* and *within which* the many exists. It is not to be called a Unity, but the eternal "One" identical with itself in all differences and in the One of which all relations are held. 2. On the sentient plane of evolving mind (up to its completed form as attuition) Absolute Being, having passed into the existent, continues itself as fact in the object and as reflexed feeling of fact in the subject and is felt as immanent in the diverse phenomenal and as constituting its ultimate reality. 3. On the dialectic plane of mind the initial functioning is Percipience and the sensing of Being-immanent in things is now raised to the perfection of it. But the chief fact is that in this stage of the mind the whole presentation is found to be an Objective Dialectic; just as it has already revealed itself as Being unconditioned and as conditioned in the existent and diverse. Our analysis of the moments of the dialectic tells us that this means, that in Absolute Being is generated a nisus which is Will with form of End implicit. Absolute Being is, as Becoming, a dialectic, i. e. Will willing the world and, as such, Kinetic or "Efficient" Cause: as mediating End it is Cause formal and formative, as projecting End, it is Cause Teleological: and these ends in their organic sum constitute the Good (in the Hellenic sense). God as being, God as Will-dialectic is in the most minute as in the greatest; and He is *all* there in each according to its kind and grade of being. 4. As Dialectic He is not only Formative Energy, but the sum of Ideals, for the dialectic movement ***must*** seek the perfect fulfilment of itself as End. 5. Further, God is, as creative, Will, Personality. 6. As immanent in creation He is pathic Feeling, Emotion, and Beauty, out of which the subjective dialectic moulds ethical ideals within the mind and poietic

ideals outside. This carries with it the conclusion that, as immanent in ethical and esthetic ideals, Absolute Being as creative is a God of love and of Beauty, and not merely of Dialectic and of the Good in the Hellenic sense.

Thus we have found that planes of finite mind are Infinite Mind evolving itself as finite mind and the object at each ascending stage is a revelation of a "moment" in the total notion—God. The revelation in its sum is a concrete of the necessary universals of finite mind receiving that which is not itself and yet embraces itself. We do not base our notion of God on human analogies; it is *given* as Object to finite subject. The absolute, doubtless, is more than all this, but I cannot tell what. The content of the Absolute Synthesis is exhausted for me." [2]

The reader may be able from these passages to judge the trend of Mr. Laurie's thought and the character of his style. The one is not excessively lightsome nor is the other overly winsome. Should the reader infer, however, that the system expounded is downright Pantheism, he would be at variance with the author's reiterated protest. "To identify God-immanent in all things with things is a doctrine of emanation and pantheism; whereas we find that Primal Being passes into its externalization as dialectic act." [3] "The moment of negation saves us from Pantheism." This doctrine of negation is too intricate to be explicated here. That it has the saving power just attributed to it we must take on the author's word and leave the reader to verify for himself.

The task of explaining the manner of God's immanence in creation and especially of man's relation thereto is admittedly the most difficult of all philosophy. The present reviewer cannot see that Mr. Laurie has notably succeeded in his effort. Rather has he involved the subject in a cloud of arbitrary abstractions that seem only to darken and complicate the issue. The clearest, and one might say by all odds the most readable, chapter of his work is that which treats of man's need and quest for God (Vol. II. Med. I). But the God that the author succeeds in finding as the interpretation of human consciousness is surely not the God which man needs and for which man seeks—a Being evolving Himself in creation and issuing into consciousness only in the

[2] Vol. II, p. 187. [3] *Ib.*, 180.

categories of human thought. Such a being is too patently the creature of artificial abstraction to be accepted as the beginning and the supreme end of the rational creature.

Mr. Ormond, the author of the second work in the above list, is Professor of Philosophy at Princeton. As might be expected from a former pupil and successor of Dr. McCosh his work is marked by something of that soberness, plainness, and at least close adherence to "common sense" which notably characterize the writings of that realistic philosopher. But while the older and the younger teacher have these traits in common, the latter strikes a more subtle and perhaps a thinner vein of thinking, which, however, he enlarges somewhat by a fuller addition from the more modern strata that have been deposited since the passing away of McCosh. Dr. Ormond's *Concepts of Philosophy* is based on the "doctrine that consciousness is the great reality." An empty platitude this, until the implications of the term are manifested. Consciousness Dr. Ormond identifies with the "energy or activity that becomes aware of itself and its object." Hence it means not only "awareness," but likewise "the being that performs that function. Moreover, consciousness is the bearer of a deeper function; namely, that central effort of selfhood and will by which experience realizes its world." Nay, more, it includes that "earlier and more primal activity, regarded from the view of a developing process which antedates and grounds awareness and may be represented as subliminal and not as yet aware of either its object or itself. This activity, which James somewhere calls "sciousness," "is taken here to be of the same type as that which acts as conscious function, higher up in the scale. It is conceived as the embodiment of the energy which we call physical and as working out in the mechanical movements and categories of physics and mathematics." It might be here objected that this is a highly arbitrary extension of the term consciousness. If consciousness is to embrace not only the conscious being, but also the subliminal activity thereof, and an energy working out into mechanical and physical movements and categories, it must be an extremely elastic vocable. Only a few more such expressions would be required to encompass the totality of human knowledge. One is therefore prepared to find that consciousness becomes the foundation of the vast synthesis of

knowledge set forth in this portly volume of 700 and more pages. The synthesis is approached by an analysis in which consciousness as knower, the ground principles thereby suggested, the method of philosophy, the world of existents, and the nature of certitude are explicated (pp. 1-136). The synthetic portion of the work falls into two parts. The first, carrying the doctrine from Physics to Sociality, contains eight chapters on the dialectic, physical activities, organic movements, conscious activity, mental and physical movements, social activities—individual and collective—and the social synthesis (pp. 139-335). The second part leads the discussion from Sociality to Religion, and embraces nine chapters on ethical activity, ethical synthesis, emotion and rationality, religion—its nature, origin and development—religious synthesis, the philosophical aspects of religion, the relations of the individual to the Eternal, sin, and retribution (339-354). The third part of the book comprises certain deductions concerning the relation of philosophy to experience, nature, God, man, freedom, and destiny. The volume closes with an index which, to be serviceable, should have been at least several times amplified.

The reader, noticing the large field covered by the work, will not expect great detail in the exposition. Synthetic surveys are all that the author could hope or desire to give even within the compass of so goodly a volume. And yet the volume might well have been considerably smaller. The same matter is repeated again and again, sometimes in the same, sometimes in slightly different terms, and the thought is not infrequently highly attenuated. This however may be justified by the fact that the work embodies the author's class lectures, a type of production that necessitates repetition and expansion. On the whole the exposition is perspicuous in method and style and the thought suggestive.

The third of the philosophical trio before us, *Thought and Things, Genetic Logic*, is from the pen of the chief editor of the *Dictionary of Philosophy*, who is also the author of several other well-known philosophical productions. Formerly Professor of Psychology at Princeton, Mr. Baldwin holds at present the same position at Johns Hopkins, Baltimore. If his former colleague, Mr. Ormond, whose book has just been noticed, takes an unusu-

ally broad view of consciousness, Mr. Baldwin gives an equally wide range to Logic. The latter term he finds to embrace, first, *Formal Logic*, called also "The Logician's Logic," the science and art of reasoning familiar to the scholastic student; secondly, *Dialectic Logic*, called also "The Metaphysician's Logic," best known to the student of Hegel. The latest and most important addition to this department is Mr. Laurie's *Synthetica*, described above. Thirdly, *Genetic Logic*, called also "The Knower's Logic." The subject falling under the discipline designated by the latter term is the "mode of the psychic function called knowledge, together with its objects and meanings" (p. 9). An idea of the territory herein embraced may be gained from the following scheme:

GENETIC LOGIC

A. *Functional Logic*
Science of the Process and Procedure of Knowledge.
1. General Process: Genetic Theory of Knowledge and Thought (Experimental Logic).
2. Special Procedure: Methodology of the Sciences.

B. *Real Logic*
Theory of Realities as known.
1. Entire Body of Truths of Science.
2. Genetic Theory of Reality.

Under the above heading, A. *Functional Logic*, three leading questions occur: the first concerns the process or function of cognition considered as a special psychic operation distinct from all other processes or functions, and may be formulated as "How do we think?" The second question concerns the relative position and end of the thought-function in the progress of life and mind, individual and racial; in other words, "Why do we think?" "What is thinking for?" The third question concerns the psychic objects, their nature, variety, meanings, validity for life and conduct, no less than for thought itself; in other terms, "What do we think about?" "What does thinking result in?" The last question, however, comes more pertinently under the

second subdivision of the above scheme—B.2. The other members of the logical organism (A. 2 and B. 1,) do not fall within the limits of the present work. But even with these restrictions it is obvious what an immense territory has still been brought under the jurisdiction of Logic. That much, perhaps most of it, belongs, by right at least, to Psychology and Metaphysics, not to mention other claimants, will appear to many to be sufficiently patent, and they will be prone to question what advantage either in the line of discipline or accumulated knowledge is likely to result from the reiterated exposition of identical subjects under a but slightly changed terminology. On the other hand, Mr. Baldwin believes that there is a present "need of a careful and detailed working out of the development of cognition: an inductive, psychological, genetic research into the actual movement of the function of knowledge." It is needed both in order to bring the discipline of knowledge "into line with genetic results accruing elsewhere, and also to subdue and temper the extravagant first hypotheses—if they prove to be so—of the pragmatic revolutionaries." That the obliteration of boundaries and readjustment of methods, brought about by the inroad of evolutionary, or genetic methods, is likely here as elsewhere "to lead for a time to some confusion," the author frankly recognizes; still he is confident that "the result will undoubtedly broaden and enrich both our science and philosophy."

Professor Baldwin believes thoroughly in expansion. He has accordingly planned his present, like his preceding work, for a trilogy of books. Each, by the way, is to appear at once in French and English. The present volume, besides the Introduction on the Genetic Science of Logical Process, contains two parts: the first on the Pre-Logical Modes of Knowledge; the second on the Quasi-Logical Modes. The second volume, now in press, is to deal with the discursive or "logical" functions proper; the third, promised to appear in about a year, will treat of the Hyper-Logical functions—Esthetic, Rational, etc.

That the reader, unacquainted with this new theory of evolutionary logic may orient himself somewhat concerning the region surveyed, the following scheme may be helpful:

| *A.*—MEANING. | *B.*—OBJECT. | *C.*—MODE. |
|---|---|---|
| I. Pre-Logical. | 1. Objects of Sense: Projective. Perceptual. Memory Objects. | 1. Sense Mode. |
| II. Quasi-Logical. | 2. Image Objects: Fancy Objects. | 2. Image Mode. |
| | 3. Make Believe. | 3. Play Mode. |
| | 4. Substantive Objects: Mind and Body. | 4. Substantive Mode. |
| | 5. Objects of Experience: Subject and Object. | 5. Subject Mode: Reflexion. |
| III. Logical. | 6. Judged Objects. } Logical | 6. Belief Mode. } Logical |
| | 7. Thought Objects. } Objects. | 7. Predication Mode. } Mode. |
| IV. Hyper-Logical. | 8. Esthetic Objects. | 8. Esthetic Mode. |
| V. Extra-Logical. | 9. Moral Objects. | 9. Ethical Mode. |

These distinctions will be sufficiently familiar to the intelligent student of psychology. Needless to say, Professor Baldwin elaborates them with his wonted sense of modernity. The present volume extends as far as No. 6, exclusive, in the foregoing scheme.

**THOUGHTS FROM MODERN MARTYRS. Edited and arranged by the Rev. James Anthony Walsh, M.Ap. Boston, Mass., 62 Union Park St.: Catholic Foreign Mission Bureau. 1906. Pp. 112.**

In an exquisitely printed little volume and handsomely illustrated, Father Walsh gives us the story of three priests, alumni of the Paris Seminary for Foreign Missions, who laid down their lives as martyrs for the faith within the last fifty years. They were quite young when they responded with chivalrous generosity to the call that tested their faith and love in Christ through tortures and death by the headsman's axe, and their example has rather animated than deterred other youths to devote their lives to a like heroic end.

Just de Bretenières and Henry Dorie, close friends, only a few months separated in age, died on the same day, being beheaded on 8 March, 1866. Théophans Venard had preceded them a little more than five years, having been executed for the faith at Tonquin. His example it was that had encouraged Henry

Dorie to seek the crown of martyrdom in the same field. It is to the author of this pretty volume that we also owe a separate (English) version of the beautiful story of the Abbé Théophane Venard's life and martyrdom, published some time ago. What makes these sketches of modern martyrs of particular value and interest is "the thoughts" culled mainly from their correspondence and conversations with friends, some of whom are still living. Our author relates not a few incidents and expressions which he learned from the lips of those who stood nearest to these self-sacrificing young priests during their lives in the seminary and while on their mission. Publications like these are signs of a general awakening to the consciousness of the glorious career which the foreign missions open for our young students, at a time when the spirit of self-interest and comfortable living is threatening to dry up the fountains of Christian self-sacrifice among American Catholics.

**LES SOURCES DE LA CROYANCE EN DIEU. Par A. D. Sertillanges. Paris: Perrin & Cie. 1906. Pp. 572.**

The visitor to the American capital by whatsoever route he may approach the centre of the city will find himself at the halls of legislation, and if from the steps of the great building he look outwards he will see that every thoroughfare radiates thence to the outlying circumference. From an analogus viewpoint the author of the present volume regards the sources of our belief in the existence of God. From whatsoever point of the world—physical, intellectual, moral, social, political—we advance, if we do but keep undeviatingly to the road, we shall find God at the end, and from the conception of the central Being we can, so far as accords with the range of our present limited vision, discern the ground-plan of the universe and man. Whether we roam over the extent of space occupied by men, or reascend the stream of time, however far our thought may travel, we find ourselves in the presence of the idea of God. Long before the philosophers had proposed the question, humanity, whose actual living always anticipates theories of life, had already lived the answer. Having by appeal to history established the universality—in space and time—of the theistic idea, Fr. Sertillanges proceeds to point out the sources whence it has sprung—some of the

sources, of course, for obviously the world would not suffice to contain the books were they all to be described in detail.

First there is the necessity of explaining the world. Philosophy, as Plato says, was begotten of wonderment, and the sublime spectacle of nature imposed on the mind the imperative search for the cause of the origin and universal order of the cosmos. Fr. Sertillanges takes occasion here to restate the theistic argument from design and to free it from the obscurity in which naturalistic sophistry has recently beclouded it (Ch. II & III). Within the world is man, the microcosm in the macrocosm. He exists—whence comes he? He dies—what is his ending? He acts—what is the law of his conduct?—physical in contact with nature, intellectual in the face of truth, moral as regards the absolute good. These suggestions lead to the arguments drawn from the origin, nature, and supreme relations of man's life (Ch. IV.-VIII). Next follow the proofs from human aspirations—the desire to live, the soul's radical discontent, the thirst for completion. Opportunity is here given for a careful analysis of the objections of the pessimist, who claims to feel none of the longings from which reasons for the existence of an Infinite Being are deduced (Ch. XII).

Lastly there is the fact of social life and the necessity of a unifying social principle superior to the individual will. Rousseau's *Social Contract* is at best an artificial and arbitrary bond, and will not suffice to explain the social body, domestic or political, both of which have their own essence, tendency, and end or purpose instituted by nature. Right, authority, progress, the securance of the end of corporate life, all postulate law, the origin, validity, and efficaciousness whereof demand the existence of a supreme legislator, God. The arguments that lead up to this conclusion, supplemented by a chapter dealing with some specious objections, bring the volume to a close (Ch. XIV-XVIII). Surveying the program thus outlined the reader will rightly infer that the work is in reality a philosophy of Theism—an attempt to trace the idea of God, which as a fact is a morally universal possession of human consciousness, to certain fundamental principles that are in part intuitions and in part inferences from the cosmical order and from human life in its various aspects and bearings. That the work is thoroughly and solidly executed is sufficiently guaranteed by the author's well-known

philosophical attainments and his position in the Catholic Institute, Paris. It need hardly be added, save as an encouragement to the reader who is not specially interested in argumentative discussions, that the book is charmingly written. The author is master of a style which, while translucent to the logical force of the reasoning, radiates an imaginational coloring that secures the reader's esthetic taste as an ally to intellectual attention.

**ROBERT SOUTHWELL, S.J., Priest and Poet. By J. A. Taylor. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 82.**

Mr. Taylor gives us a brief but quite satisfactory sketch of the man of whom Cowley speaks as

> Poet and Saint! to thee above are given
> The two most sacred names of earth and heav'n,
> The hard and rarest union which can be
> Next that of Godhead with humanity.

In five sections the author, who takes his material in large part from Father Foley's "Records of the English Province of the Society of Jesus," describes first the man in his days of formation, when a youth at school in Douay, then in the Jesuit novitiate at Tournai and at the English College, Rome. Later on we find him entering upon the serious business of life—not without some spiritual day-dreaming—until the time of trial absorbs the higher faculties in the pursuit of martyrdom as the inevitable result of his chivalrous love of truth.

He remained the poet to the last; but his verse comes to him like the inspired musing of the royal prophet or like the cry of the heart in longing. He has described himself as finding the rest he sought in heaven's peaceful slumbers—"the soul's reprieval from all cumbers."

**LYRICS AND LEGENDS OF BLESSED YOUTH. By Eleanor C. Donnelly. First Edition. 1906. Pp. 72.**

The fact that Archbishop Ryan adds to his "Imprimatur" of this elegant collection of verses a special recommendation, in which he characterizes Miss Donnelly as the "poet-laureate" of American Catholic literature—a title which will be readily ac-

corded the gifted writer by all who know her verses—receives further significance from the announcement on the fly-leaf of the volume: "Proceeds of this book to be applied to the building fund of the new church of St. Francis de Sales." It is a graceful habit of which we have known several other instances on the part of Miss Donnelly to devote the fruits of her genius and pen to the service of God, allowing the proceeds from the sale to go to the upbuilding of some church or shrine.

The *Lyrics and Legends* embrace many themes that are new in Catholic poesy, such as the "Beads of Thais," "Santa Fina," "Batholda;" others, with which tradition has made us familiar, receive a new treatment, as "St. Cecilia's Roses," "Saint Teresa's Bookmark," "Madrigal for Our Lady's Birthday." There are also a few happy specimens of hymns that might become popular as devotional exercises for the young. One of the latter class is a "Children's Hymn to St. Francis de Sales," beginning:

Sweetly ring the chimes of heaven,
Sweetly sing the seraph choir;

With the refrain:

Hark, the children's voices ringing,
Dear Saint Francis, pray for us!

The author adds some "epigrams" from which the following, under the head of "The Pen of Saint Francis de Sales," is characteristic:

The pen that conquers, the pen that rules
All hearts with its sweet persuasive power,
Is the one Saint Francis left the Schools,
De Sales's bequest, Geneva's dower.
It traced this truth on the scroll of Prayer,
Serene and temperate, wise and sunny,
*A gallon of vinegar will not snare*
*As many flies as one drop of honey.*

**VOCABULARIO DE MEDICINA DOMESTICA ò Terapéutica popular al Alcance de Todos. Obra esencialmente práctica, compuesta para los paises sudamericanos, y en especial para el Ecuador, por el Doctor José Maria Troya. Secunda edicion. Friburgo de Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 725.**

The first edition of this admirable work was published some years ago, and called forth unqualified encomiums from competent sources. If the work was not equally well received outside

the Spanish-American provinces for which it was primarily designed, the explanation is no doubt found in the habit of English-speaking students of looking mainly to their own country, or to Germany or France, for the authoritative and popular interpretation of medical or hygienic science.

Dr. Troya has gathered into one portable volume the fruits of thirty years of professional practice and conscientious observation. Whilst he is a man of science he has kept in mind that *a priori* or experimental methods based principally upon deductions of theory are not always the safest for a man of conscience to adopt, nor need they make us underestimate the value of those more homely remedies which a long empiricism has sanctioned as effective, even if they teach us to dispense in some cases with the services of the physician. As professor of medicine and physiology at the University of Ecuador he has demonstrated the value of his services to medical science, but what he lays particular stress upon, in suggesting the remedies calculated to alleviate pain and to restore a shattered health-system, is the use of plant and vegetable antidotes with the virtues of which long and serious study in this special field have rendered him familiar. And these remedies are not only in many cases preferable to the chemical compounds which scientific methods have devised for ordinary prescription in sickness, but they are also more easily obtainable from nature's laboratory, in our country gardens and fields, by the common roadside or the border of the swamp.

A further advantage of the work is its method, which, for pastoral medicine, is no less original than satisfactory. The topics are treated in the manner of an encyclopedia, alphabetically arranged. We have thus a dictionary of diseases, their causes, their symptoms, their preventives (prophylaxis), their treatment; that is to say, a compendium of physiology, medicine, hygiene, together with a pharmacopœia, all in one. The subjects are tersely treated and so disposed that one can easily find what is needed, from the definition, causes, symptoms, and preventives of abortion or of peritonitis to the best method of purifying malarial waters to prevent fever and ague.

We urgently advise a translation of this work for use of any one interested in the alleviation of human misery, whether sickness or sin. The translator, if familiar with the plant life of

English-speaking countries might be able to add to the value of the work by further references to local remedies, since Dr. Troya has written especially for South America.

**SPIRITUAL GUIDE FOR PRIESTS. The Spiritual Directory of St. Francis de Sales' adapted for the use of Priests. By the Rev. R. Pernin, O.S.F.C. Wilmington, Del.: Salesianum Library. 1906. Pp. 117.**

The Oblates of St. Francis de Sales are doing a work of much value in endeavoring to popularize the works and spirit of the saintly Bishop whose directions they adopt for their rule of life. The "Spiritual Guide for Persons in the World" is supplemented by the present little volume "for priests." P. Pernin has adapted his work from the original in the following fashion: he first gives the text of the Spiritual Directory which St. Francis made use of for his own spiritual guidance, but which received certain modifications from the hand of St. Jane Frances Chantal, to render them useful for other souls, such as the religious of her community and devout persons in the world. These modifications Fr. Pernin has left practically untouched; but he has wisely added certain rules and maxims taken from other writings of the Saint, so as to render the directions applicable to the sacerdotal state. The comments which follow each chapter have the further purpose of rendering the teaching of the Saint directly practicable for priests who are disposed to build up their daily lives upon systematic reflexion and spiritual reading. The "Memoriale Vitae Sacerdotalis" at the end of the book suggests points for examination of conscience and a general ordering of the spiritual life.

**ON RELIGIOUS WORSHIP and Some Defects in Popular Devotions. By Mgr. Bonomelli, Bishop of Cremona. With a Letter to the English Translator R. E. London: Burns & Oates, Ltd. 1906. Pp. 142.**

This is the translation of a Pastoral Letter addressed by the Bishop of Cremona to his flock in the Lent of 1905. The original Italian version contained, it appears, some references to the political attitude of Italian Catholics toward their present civil government, which provoked severe censure from the Roman authorities, who rightly believe that churchmen as individuals, whatever their rank, should not take it upon themselves to an-

ticipate the action of the Holy See in the Roman question. But, apart from this, the Bishop expresses certain views touching faulty popular devotion, which will commend themselves to every right-minded and unbiased person.

The Bishop is aware that "to strike at certain abuses and defects would be simply to cause scandal and even create rebellion," and it is on this account that the Church herself suffers such abuses where, by destroying one evil, she would thereby occasion only the creation of a greater one. The remedy for this condition of things in general is, as the Bishop says, gradual reform. "Only by the slow work of religious instruction will it become possible to correct, readjust, and destroy what is excessive, wrong, senseless, and puerile in certain forms of popular devotions." He believes that it is the bishop of a diocese who is charged in the first place with this task of instruction, which he "endeavors to bring about, by going himself to visit, one by one, the several parishes in his diocese, and there letting his voice be heard, as is ordained by ecclesiastical law" (p. 10). Frequently, however, he himself has to supply this duty by Pastoral Letters, which he sends out every year, choosing "a theme of active importance" like the present.

Bishop Bonomelli begins by explaining what he terms the relative importance of the internal and the external side of Catholic worship. This leads him to speak of certain "Defects and Abuses of Popular Devotions," and the larger part of the Pastoral deals with this important phase of religious discipline.

The principal point on which the Bishop touches with a caustic, though evidently benevolent, pen of correction is worship paid to the Saints. "Images of the Mother of God are carried through the streets, or the relics or image of some special saint—and the entire populace uncover and kneel; but Christ in the Sacrament is borne along—and it is a great thing if anybody as much as lifts his hat or makes any sign of homage! The altars of the holy Virgin and of the Saints will be blazing in gold and silver; before their images quantities of lamps and lighted tapers burn; and Christ's altar on which He dwells—behold it almost neglected!" Who of us has not to acknowledge a kindred sense of disproportion when we have entered some church and noted the crowds gathered about some statue of a saint, while the altar of the Blessed Sacrament seemed devoid of adorers.

No one can reasonably object to the homage Catholics pay to the Mother of Christ and to the saints who attract our devotion. What the Church teaches regarding the reverence due to sacred relics and the use of objects of devotion is entirely in accord with good sense; but when enthusiasm for display of devotion leads to the open neglect of what is due to faith in the Real Presence, then such worship takes on a sort of superstition or fetishism highly dangerous to religion.

# Literary Chat.

Amongst recent works of reference—without one or other of which the intelligent reader of to-day must find himself handicapped—the *Encyclopedia Americana* (Scientific American, N. Y.) deserves a prominent place. The work is at once adequate, detailed, practical, and up-to-date. The leading articles are written by specialists, and as a rule bear evidence of this fact both in their matter and style. The editors have obviously done their utmost to seek justice for all doctrines and systems by assigning topics concerning which opinions and beliefs are wont to differ widely, to writers who may be expected to speak with adequate knowledge. Thus Catholic subjects are treated by Catholics, Protestant subjects by Protestants, Socialism by a Socialist, Theosophy by a Theosophist, and so on.

Usually, of course, as is the wont in all similar works, the leading articles have their respective bibliographies appended. For the most part this feature has been well cared for. The article entitled "Ethics," however, may seem to be an exception. The said article closes thus: "Consult Humphrey, *Conscience and Law;* Rickaby, *Ethics and the Natural Law* (1900); Ming, *Data of Modern Ethics Examined* (1901)." Now, qualitatively and from our point of view, this is inspiring, for all these books are by Catholic, and even Jesuit, authors! But can it be that Professor Dewey (Columbia University) wants his readers to get their ethics from such sources? Or is it that he refers to the three writers as types of those who have not as yet become "habituated to evolutionary ideas," and hence still continue to set up "ideals of a Utopian millenium with only one end and law"? We are loath to adopt this interpretation, and so we may, in the absence of any other bibliography, infer that Professor Dewey approves of Catholic ethics and desires his readers to do the same!

The press has been telling us lately of another French election—not political but discriminative of Gallic greatness. The *Petit Parisien* appealed to its readers to vote on the relative preëminence of great Frenchmen of the last century. Fifteen million answers came in, and the result lends itself easily, of course, to variant speculation. The Paris corre-

spondent of the London *Times* takes the plebiscite quite seriously as revealing "approximately what France thinks of her great men and what her conception is of civic duty as well as of intellectual and moral distinction." Others, not so quick at generalizing as the *Times* correspondent, are prone to regard his conclusion as wider than his premises in view of the fact that the votage, supposing it indeed to be *bona fide*, represents at most one-sixth of the population, and therefore hardly expressive of "average France." Be this, however, as it may, it is not necessary to have had "the privilege of studying the evolution of the French mind over an unbroken series of years on the spot" in order to have become "aware of the profound transformation which the Republican school system and stable Republican Government in general have effected in the points of view of the present generation of Frenchmen." The profound transformation thus effected is obvious enough even to those who have not had the privilege enjoyed by the observer just quoted.

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Without taking the contest quite so seriously, the result as given is at least provocative of reflexion. Pasteur is the winner, with 1,338,425 votes; while Victor Hugo runs him close with 1,227,103. Gambetta follows with 1,155,672. Then comes Napoleon I, with 1,118,034; next is Thiers, with 1,039,453. Lazare Carnot takes the sixth place, followed by Curi, the discoverer of radium; Alexander Dumas (père); Dr. Roux, the inventor of diphtheritic serum; Parmentier, the introducer of the potato into France; Brazza, the founder of French West Africa; and Zola. The sixteenth place is occupied by Sarah Bernhardt, who is immediately followed by Waldeck-Rousseau, MacMahon, President Carnot, Chevreul the chemist, Chateaubriand, Michelet, De Lesseps. The latter name suggests to an authority how short-lived is French rancour. Ten years ago no plebiscite in France would have given such a result, the stupendous energy of the creator of the Suez Canal having been forgotten amid the tempest of the Panama scandals. The list might be still further continued, but the foregoing furnishes, in some obvious respects at least, "a lesson full of instruction not only for the rulers of France, but for foreigners curious as to the temperament and ideals of contemporary Frenchmen."

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"A Little Book of the Inner Life," by one who modestly signs himself a monk, is an admirably condensed treatise on all that makes for true liberty of spirit. The writer has himself experienced the value of the old-fashioned doctrines of the olden Benedictine ascetics who still furnish the best light on every modern difficulty of mind or heart (Sands-Herder).

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It is not often that we find women occupying themselves with the scientific and critical aspect of Biblical studies or reaching independent conclusions that are of permanent value to Scriptural exegesis. All the more readily do we, therefore, recognize such scholarship as is demonstrated in a treatise examining the value of the chronological and historical accounts of the warfare between Ezechias and Senacherib by Theresia Breme, an Ursuline nun in Germany. The discussion of documents in-

volves a study of both the Biblical and the Assyrian and Herodotian records in which the subject is mooted, together with a wealth of critical literature, especially in non-Catholic fields.

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The directness and terseness of the English language are best appreciated if one have occasion to translate from some other tongue, ancient or modern. Several tests are given in the January *Scrap Book;* among others the petition familiar to the traveler in foreign lands:

"On est prié de ne pas fumer."

"Es wird gebeten nicht zu rauchen."

"Please do not smoke."

Here we have seven and six words to four, with twenty-two, twenty-seven, and sixteen letters respectively. What time-savers we shall be when we shall have accepted the spelling reform! Aren't there two superfluous e's in the above behest?

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While thus terse and forceful in matters calling for such qualities, it is not so apparent that our vernacular can be made an apt medium of music-drama, as some are just now insisting. Mr. Henry W. Savage inveighs against the statement that "an English-speaking country is the only polyglot musical country in the world. In Paris all operas are given in French. In Germany all are given in German. In Italy all are given in Italian. Even in Hungary, where the language sounds like fire-works going off, you will find all the standard operas on a Budapest stage given in their Fourth-of-July language." And so he finds that, while "we are several hundred years behind Europe in the matter of musical education, we still set ourselves up as too conservative to adopt our own language in opera." Why is this? It can hardly be because English lacks sonorousness in its vowel sounds. It surely is no more deficient herein than Hungarian, or perhaps even German. May it not be that the relative unsentimentalism of the English-speaking peoples is felt in their language which thus refuses to lend itself to a form of utterance so essentially emotional, such as is the musical drama?

# Books Received.

## SACRED SCRIPTURE.

DIE HEILIGE SCHRIFT des Alten und Neuen Testamentes. Aus der Vulgata übersetzt von Dr. Joseph Franz von Allioli. Volksausgabe. Regensburg, New York, Cincinnati: Fr. Pustet & Co. 1906. Pp. 889 und 286. Price, $2.50.

THE PAPAL COMMISSION AND THE PENTATEUCH. By the Rev. Charles A. Briggs, Professor of Theological Encyclopedia and Symbolics, Union Theological Seminary, New York; and Baron Friedrich von Hügel, Member of the Cambridge Philological Society. London, New York, Bombay: Longmans, Green & Co. 1906. Pp. 64. Price, $0.75.

## THEOLOGY.

THOUGHTS FROM MODERN MARTYRS. Edited and arranged by the Rev. James Anthony Walsh, M. Ap. Boston, Mass., 62 Union Park Street: Catholic Foreign Mission Bureau. 1906. Pp. 112.

EARTH TO HEAVEN. By Monsignor John S. Vaughan. Duw-a-Digon. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 184. Price, $0.90.

THE TRUTH OF CHRISTIANITY. Being an examination of the more important arguments for and against believing in that religion. Compiled from various sources by Lt.-Col. W. H. Turton, D.S.O., Royal Engineers. Fifth edition revised. Milwaukee, Wis.: The Young Churchman Co.; London: Wells Gardner, Darton & Co., Ltd. 1906. Pp. viii-529.

WHY DO SO MANY VAIN FEARS KEEP YOU AWAY FROM FREQUENT AND DAILY COMMUNION? Instructions useful for all, even for Confessors. Revised after the Promulgation of the Decree "Sacra Tridentina Synodus." From the Italian of S. Antoni, S.T.D., Missionary Apostolic. Translated by a Visitandine of Georgetown, D. C. New York, 185 E. 76th St.: Blessed Sacrament Fathers. 1906. Pp. 130. Price, $0.15 a copy; per dozen, $1.50; per one hundred, $12.00.

DAS LICHT ALS SYMBOL UND SAKRAMENTALE in der katholischen Kirche. Von P. Heinrich Theiler, S. O. Cist. Mit oberhirtlicher Druckgenehmigung. Regensburg, Rom, New York, und Cincinnati: Fr. Pustet & Co. 1907. Pp. 55.

PLAIN PRACTICAL SERMONS. By the Right Rev. Mgr. John A. Sheppard, V. G. Third edition. Ratisbon, Rome, New York, and Cincinnati: Fr. Pustet & Co. 1907. Pp. 534. Price, $1.50.

NEW METHODS OF NEW CONDITIONS. By the Rev. Edgar F. Blanchard. Newark, Box 468: E. F. Blanchard. 1906. Pp. 47. Price, $0.10.

ECCLESIASTICAL DIARY, Ordo, and Notebook for the special use of the Reverend Clergy in the United States. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 302 and blanks. Price, flexible cloth, $0.75; flexible leather, $1.25.

## PHILOSOPHY.

THE IMMORTALITY OF THE HUMAN SOUL. Philosophically explained. By George Fell, S. J. Translated by Lawrence Villing, O.S.B. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 267. Price, $1.35.

A MODERN PILGRIM'S PROGRESS. With an Introduction by Henry Sebastian Bowden, of the Oratory. Second edition. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. xvi-284. Price, 6s.

## HISTORY AND BIOGRAPHY.

HISTORICAL TRIBUTE TO ST. THOMAS' SEMINARY, at Poplar Neck, near Bardstown, Kentucky. By the Rev. William J. Howlett. St. Louis, Mo.: B. Herder. 1906. Pp. 197.

SAINTE BRIGITTE DE SUÈDE. Sa vie, ses Révélations et son Œuvre. Nouvelle édition révue et corrigée. Paris, 24 rue de Condé: H. Oudin. 1906. Pp. xii-649. Prix, 4 frs.

DREI DEUTSCHE MINORITENPREDIGER, aus dem XIII und XIV Jahrhundert. Von Adolph Franz. Freiburg und St. Louis, Mo.: B. Herder. 1907. Pp. 174. Price, $1.40.

SAUL OF TARSUS. A Tale of the Early Christians. By Elizabeth Miller, author of "The Yoke." With illustrations by André Castaigne. Indianapolis: The Bobbs-Merrill Company. 1906. Pp. 442.

ANNETTE FREIIN VON DROSTE-HÜLSHOFF. Ein Bild ihres Lebens und Dichtens von Bertha Pelican. Mit dem Porträt der Dichterin und drei Ubbildungen. Freiburg und St. Louis, Mo.: B. Herder. 1906. Pp. xiv-246. Price, $1.00.

FATHER BERTRAND WILBERFORCE of the Order of Preachers. Life and Letters. Compiled by H. M. Capes, O.S.D. Edited with Introduction by the V. Rev. Vincent McNabb, O.P. London and Edinburgh: Sands & Co.; St. Louis, Mo.: B. Herder. 1906. Pp. 406. Price, $3.00.

THE LIFE OF ST. VINCENT OF PAUL. Translated from the French. New York: The Christian Press Association Publishing Co. Pp. 219. Price, postpaid, $0.33 net.

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE THIRD ANNUAL MEETING, CATHOLIC EDUCATIONAL ASSOCIATION, Cleveland, Ohio, July 9, 10, 11, and 12, 1906. Published by the Association, Secretary's Office, Columbus, Ohio. Pp. 294.

A SMALLER HISTORY OF ANCIENT IRELAND. Treating of the Government, Military System, and Law; Religion, Learning, and Art; Trades Industries and Commerce; Manners Customs, and Domestic Life of the Ancient Irish People. By P. W. Joyce, M.A., LL.D., T.C.D., M.R.I.A., one of the Commissioners for the publication of the Ancient Laws of Ireland, Honorary President of the Royal Society of Antiquaries, Ireland. With 213 illustrations. London, New York, Bombay: Longmans, Green & Co.; Dublin: M. H. Gill & Son. 1906. Pp. xxiii-574. Price, $1.25.

## MISCELLANEOUS.

THE TRAINING OF SILAS. By the Rev. E. J. Divine, S.J., author of "Across Widest America." New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 322. Price, $1.25.

TRYING A FALL WITH OBESITY. By P. Ed. O'Meter (Arthur Barry O'Neill, O.S.C.). Printed for the author. Pp. 16.

TOORALLADDY. By Julia C. Walsh. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 158. Price, $0.45.

LYRICS AND LEGENDS OF BLESSED YOUTH. By Eleanor C. Donnelly. First edition. Philadelphia, 47th and Springfield Ave.: Church of St. Francis de Sales. (Proceeds of sale for the Building Fund of the church.) 1906. Pp. 72. Price, $1.00.

BY THE ROYAL ROAD. By "Marie Haultmont," author of "The Marriage of Laurentia." London and Edinburgh: Sands & Co.; Freiburg and St. Louis, Mo.: B. Herder. 1906. Pp. 411. Price, $1.60.

RIDINGDALE FLOWER SHOW. By the Rev. David Bearne, S.J. Illustrated by T. Baines. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 193. Price, $0.85.

THE WITCH OF RIDINGDALE. By the Rev. David Bearne, S.J. Illustrated by T. Baines. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 195. Price, $0.85.

VOCABULARIO DE MEDICINA DOMESTICA ò Terapéutica popular al alcance de todos. Obra esencialmente práctica, compuesta para los paises sudamericanos, y en especial para el Ecuador. Por el Doctor José Maria Troya, Prof. en la Universidad Central del Ecuador, etc. Secunda edicion, corregida y profusamenta augmentada. Freiburgo, St. Louis, Mo.: B. Herder. Pp. 725. Price, $1.65.